From Oscar V. Crane
to S. Lockwood
Cortlandt
Sept 26 — 1851.

OBOOKIAH,

A NATIVE OF OWHYHEE.

MEMOIRS

OF

HENRY OBOOKIAH,

A NATIVE OF OWHYHEE,

AND A MEMBER OF THE

Foreign Mission School;

WHO DIED AT

CORNWALL, CONN. FEB. 17, 1818,

AGED 26 YEARS.

New-Haven:

PUBLISHED BY NATHAN WHITING,
Agent of the Foreign Mission School.

S. CONVERSE, PRINTER.

1819.

4-BV
1015

District of Connecticut, ss.

L. S. BE IT REMEMBERED, That on the fifth day of September, in the forty-third year of the Independence of the United States of America, LYMAN BEECHER, and JOSEPH HARVEY, of the said district have deposited in this office, the title of a book, the right whereof they claim as proprietors, in the words following, to wit:

"Memoirs of Henry Obookiah, a native of Owhyhee, and a Member of the Foreign Mission School; who died at Cornwall, Conn. Feb. 17, 1818, aged 26 years."

In conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned"

R. I. INGERSOLL,
Clerk of the District of Connecticut.

A true copy of Record, examined and sealed by me,
R. I. INGERSOLL,
Clerk of the District of Connecticut.

HOUGHTON
LIBRARY
JAN

MEMOIRS

OF

HENRY OBOOKIAH.

HENRY OBOOKIAH was a native of Owhyhee, the most important of the Sandwich Islands. He was born about the year 1792. His parents ranked with the common people; but his mother was distantly related to the family of the King. Her name was Kummooolah. The name of his father is unknown. When Obookiah was at the age of ten or twelve, both his parents were slain before his eyes, "in a war," to use his own language, "made after the old King died, to see who should be the greatest among them." The only surviving member of the family, besides himself, was an infant brother two or three months old. This little brother he hoped to save from the fate of his parents, and took him upon his back to flee from the enemy; but was overtaken, and the child cru-

elly destroyed. The circumstances of this interesting scene are so accurately stated in a "Narrative" already before the public, that that account will be here transcribed. The facts were taken from the relation of Obookiah.

"Two parties were contending for the dominion of the Island. The warriors met, and a dreadful slaughter ensued. The party to which the father of Obookiah belonged was overpowered. The conquerors having driven their antagonists from the field, next turned their rage upon the villages and families of the vanquished. The alarm was given of their approach. The father, taking his wife and two children, fled to the mountains. There he concealed himself for several days with his family in a cave. But, at length, being driven by thirst to leave their retreat, they went in quest of water to a neighbouring spring. Here they were surprized by a party of the enemy while in the act of quenching their thirst. The father, obeying the first impulse of nature, fled, but the cries of his wife and children soon brought him back again for their protection. But seeing the enemy near, again he fled. The enemy seeing the affection of the father for his family, having seized his wife and chil-

dren, put them to the torture, in order to decoy him from his retreat. The artifice succeeded. Unable to bear the piercing cries of his family, again he appeared and fell into their hands, and with his wife was cut in pieces. While this was going on, Obookiah being then a lad of about twelve years, took his infant brother upon his back, and attempted to make his escape. But he was pursued, and his little brother pierced through with a pahooa, or spear, while on his back. He himself was saved alive, because he was not young enough to give them trouble, nor old enough to excite their fears."

Obookiah, being now a prisoner in the hands of the enemy, was taken home to the house of the very man who murdered his parents. With him he remained, until he was found by an uncle, who having obtained the consent of his keeper, took him into his own family and treated him as his child. This uncle was a priest; and had the rank of high priest of the Island. It was his design to educate Obookiah for the same service. In pursuance of this purpose, he taught him long prayers and trained him to the task of repeating them daily in the temple of the idol. This ceremony he sometimes commenced before sunrise in

the morning, and at other times was employed in it during the whole or the greater part of the night. Parts of these prayers he often repeated to gratify the curiosity of his friends, after he came to this country.*

He continued with his uncle and in this employment, until he took his departure from his native country, to go in quest of another, where he hoped to find the happiness which the death of his parents had taken from him, and which nothing, now to be found in his own country, could at all supply.

His own feelings on this subject, with some account of his situation while he remained upon the Island, of his departure for America, and his reception in this country, are found in a history of his past life written by himself several years before his death. As this, to all the readers of these memoirs will doubtless be interesting, considered especially as the production of a heathen youth, the greater part of it will be inserted; with but few slight alterations. His own ideas, and in general, his own language will be preserved.

* The prayers regarded the weather, the general prosperity of the Island, its defence from enemies, and especially the life and happiness of the King.

The history commences at the time of his parents' death.

"The same man," says he, "which killed my father and mother took me home to his own house. His wife was an amiable woman, and very kind, and her husband also: yet on account of killing my parents I did not feel contented. After I lived with this man about a year or two, I found one of my uncles, who was a priest among them; but he knew not who I was, (for I was quite small when he saw me at home with my parents.) He enquired the name of my parents—I told him. As soon as he heard the name of my parents, tears burst out and he weeped bitterly. He wished me not to go back and live with that man which killed my father and mother, but to live with him as long as I live. I told him I must go back and see that man, whether he was willing to give me a release. This was done. I went home, and told the man all what my uncle had told me. But the saying seemed to him very unpleasing. As soon as he had heard all what I said to him, he was very tormented with anger, as if he would look me in pieces that moment. He would not let me go, not till he die, or else he take my life away. Not long after this, I went and told my uncle what the man had

told me, and he would no more let me go back to the man's house, until the man come after me, then he would converse with him on this subject. After I had lived with my uncle two or three days, the man came to his house, to take me home. But my uncle told him that I was as his own child—that he would not let me go back and live with him; else if he take me, he should take both of us. Yet the man did say but little because my uncle was a priest. But he told my uncle that if I should live with him, he must take kind care of me as what he has done. He told him he would by all means. When all this was done I lived with my uncle a number of years."

It was probably during this period, and before peace was entirely restored to the Island, that an event occurred in which the hand of Providence was strikingly visible in rescuing Obookiah from a second exposure to a violent and untimely death.

He, with an aunt, the only surviving sister of his father, had fallen into the possession of the enemy. On a certain day it came to his knowledge that his aunt, and, perhaps himself, was to be put to death.—the first opportunity he could find, he attempted to make his escape. And by creeping through a hole into a cellar, and going

out on the opposite side, he got away, unobserved, and wandered off at a considerable distance from the house in which he had been kept. But it was not long before his aunt was brought out, by a number of the enemy, and taken to a precipice, from which she was thrown and destroyed. He saw this—and now feeling himself, more than ever alone, as soon as the enemy had retired, he ran toward the fatal spot, resolved to throw himself over and die with this friend; whom, perhaps, he now considered as the last individual of his kindred. But he was discovered by one of the chiefs, or head men of the party, who ordered two men to pursue him and bring him back.—He was overtaken just before he reached the precipice, and carried back to the quarters of the enemy. By a kind interposition of Providence he was saved for purposes which will appear in the subsequent history.

"At the death of my parents," he says, "I was with them; I saw them killed with a bayonet—and with them my little brother, not more than two or three months old—so that I was left alone without father and mother in this wilderness world. Poor boy, thought I within myself, after they were gone, are there any father or mother

of mine at home, that I may go and find them at home? No; poor boy am I. And while I was at play with other children—after we had made an end of playing, they return to their parents—but I was returned into tears;—for I have no home, neither father nor mother. I was now brought away from my home to a stranger place, and I thought of nothing more but want of father or mother, and to cry day and night.

"While I was with my uncle, for some time I began to think about leaving that country, to go to some other part of the globe. I did not care where I shall go to. I thought to myself that if I should get away, and go to some other country, probably I may find some comfort, more than to live there, without father and mother.—I thought it will be better for me to go than to stay. About this time there was a ship come from New-York :—Captain Brintnall the master of the ship. As soon as it got into the harbour, in the very place where I lived, I thought of no more but to take the best chance I had, and if the Captain have no objection, to take me as one of his own servants and to obey his word. As soon as the ship anchored I went on board. The Captain soon enquired whose boy I was. Yet I knew not what he says to me, for I

could not speak the English language.—But there was a young man who could speak the English language, and he told the Captain that I was the Minister's nephew—(the minister of that place.) The Captain wished me to stay on board the ship that night, and the next day go home. This very much satisfied me, and I consented to stay. At evening the Captain invited me to eat supper with him. And there sat another boy with us who was to be my fellow-traveller; by name Thomas Hopoo—Thomas, a name given him by the supercargo of the ship. After supper the Captain made some enquiry to see if we were willing to come to America; and soon I made a motion with my head that I was willing to go. This man was very agreeable, and his kindness was much delighted in my heart, as if I was his own son, and he was my own father. Thus I still continue thankful for his kindness toward me.

"The next morning the Captain wished me to go shore and see my uncle, whether he was willing to let me go with him or not. I then got into a canoe and went on shore and found my uncle. He was at home.—He asked me where was I been through all that night before. I told him that I was on

board the ship and staid there all the night. I told him what my object was, and all what the Captain invite me to. As soon as my uncle heard that I was going to leave him, he shut me up in a room, for he was not willing to let me go. While I was in the room my old grandmother coming in, asked me what was my notion of leaving them, and go with the people whom I know not. I told her it is better for me to go than to stay there. She said if I should leave them I shall not see them any more. I told her that I shall come back in a few months if I live. Her eyes were filled with tears. She said that I was very foolish boy. This was all she said, and she went out from the room. As soon as she went out, I looked around expecting to find a hole that I might escape out of the house. And as soon as I saw a little hole in the side of the house, I got through it and went on board the ship. When my uncle heard that I was on board the ship, he got into his canoe and came board the ship enquiring after me. No sooner after he made some enquirement I was there discovered by one of our countrymen who had the care of the ship, and was brought forth, and come to my uncle's house. He would not let me go not unless I pay him a hog for his god:

(for I was taken under his care, to be made for a minister.)"

Here there is an interruption in the history, and it does not appear whether the exacted price was or was not paid for his discharge, and permission to come to America. Permission, however, was soon obtained.

"My uncle," he says, "would now delay me no longer, and I took my leave of them and bid them farewell. My parting with them was disagreeable to them and to me, but I was willing to leave all my relations, friends and acquaintance; expected to see them no more in this world. We set out on our journey towards the Seal Islands, on the N. W. part of America. On these Islands the Captain left twenty or thirty men for sealing business on his way to Owhyhee. We found them safe. Among these men I found a very desirable young man, by name Russell Hubbard, a son of Gen. H. of New-Haven. This Mr. Hubbard was a member of Yale College. He was a friend of Christ. Christ was with him when I saw him, but I knew it not.—"Happy is the man that put his trust in God!" Mr. Hubbard was very kind to me on our passage, and taught me the letters in English spelling-book.

"We continued on these Islands during six months, then took our course towards Owhyhee. Two of my countrymen were with me in the ship. One of them concluded to stay at Owhyhee, and the other to proceed on the voyage. The ship delayed no longer than a few days, and we set out for China, on our direct course to America.—On our way towards China my poor friend Thomas fell overboard. He was so careless, not knowing what he was about, he went outside of the ship and drew salt water to wash plates with (for he was a cabin's boy.) When the ship rolled he got in the water. The Captain calls all hands upon the deck, and ordered to have all the sails pull down in order to let about—While we were working upon our sails, my friend Thomas was out of sight. While he was in the water he pulls all off his clothes in order to be lighter—We turned our ship and went back after him. We found him almost dead. He was in the water during the space of two and a half hours. O how glad was I then to see him—for he was already gone.

"We took our direct course from hence as it was before. Soon we landed at an Island belonging to that part of China, and in the evening after the sun-down we an-

chored. On the next morning we fired one of our cannon for a pilot. When we had fired once or twice, there was another ship of war belonging to the British, which stood about four or five miles apart from us.

As soon as they heard our cannon, they sent one of their brigs. We were then taken by it for a while. They took our Captain and he went on board the men of war's ship. He was there for a number of days. After this the Englishmen agreed to let us go. We therefore leave that place, called Mocow or Mockow, (Macao) and directed our course to the city of Canton. We were there until we sold out all our seal-skins and loaded our ship with other sort of goods; such as tea, cinnamon, nankeens and silk, &c. At the end of six months we steered a direct course to America. At the Cape of Good Hope, or before it, our sailors on board the ship began to terrify at us.—They said that there was a man named Neptune who lived in that place and his abiding place was in the sea. In the evening the sailors begun the act.—One of them took an old great coat and put on him, and with a speaking trumpet in his hand, and his head was covered with a sheep-skin; and he went forward of the ship and making a great noise. About this time friend

Thomas and myself were on the quarter-deck, hearing some of them telling about Neptune's coming with an iron canoe, and iron paddle. Friend Thomas questioned whether the iron canoe will not sink down in the water. "No." said some of them, "he will make it light for he is a God." While we were talking, the first we heard the sound of trumpet as follows.—"Ship hail! from whence came you?"—The Captain immediately giving an answer in this manner: "From Canton." "Have you got my boys," said the old Neptune.—"Yes," answered the Captain.—"How many boys have you," added the old Neptune. "Two," said the Captain, (that is myself and friend Thomas.) As soon as we both heard the Captain says "two," we both scared almost to death; and wished we were at home. The old Neptune wished to see us; but we dare not come near at it. He continued calling to us to come to him, or else he would take both of us to be as his servants. We therefore went up immediately and shook our hands with him in friendly manner. I thought that he was quite an old age; by seeing his long beards and his head covered with gray hairs: for his head was covered with a sheep-skin. After our conversation with him he wished for drink. So that I went

and filled two pails full of salt-water, (as the sailors had told us,) and I set them before him. Then he took his speaking trumpet and put it in my mouth for tunnel, in order to make me drink that salt-water which I brought. But while he stoops down to reach the pail of water, I took hold of the speaking trumpet and hold it on one side of my cheek, so that I may not drink a drop of salt water: did not any body knew it for it was dark. But friend Thomas he was so full of scare, he took down a great deal of salt water. On the next morning he was taken sick, and puked from the morning until the evening.

"About this time our provision was almost out. We had no bread, meat and water, save only one biscuit a day and one pint of water; only when the cook put in our tea. We were looking out for a vessel for a long time. Within a few days we come close to a schooner going to the West Indies; sailed from Boston. We fired at her in order to stop her. So did she. We got from them as much provision as we wished, and this lasted us until we got to New-York.

"We landed at New-York in the year 1809; continued there a few weeks, and after the captain sold out all the goods that

are in the ship, we then parted with all our sailors: every one to go to their own home. But friend Thomas and myself continued with the Captain. One evening two gentlemen called on board the ship to see us. After our conversation was made with them, they wished us to go with them into a play-house, to show the curiosity. We then went with them into the play-house and saw a great number of peoples, as I ever saw before. We staid during the fore part of the evening, then went on board the ship. The next morning the same two gentlemen called again and invited us to come to their house that forenoon. So that we both went. I thought while in the house of these two gentlemen how strange to see females eat with men.

"Within a few days we left our ship and went home with Captain B. to New-Haven; the place where he lived. There I lived with him for some time. In this place I become acquainted with many students belonging to the College. By these pious students I was told more about God than what I had heard before; but I was so ignorant that I could not see into it whether it was so. Many times I wished to hear more about God, but find no body to interpret it to me. I attended many

meetings on the sabbath, but find difficulty to understand the minister. I could understand or speak but very little of the English language. Friend Thomas went to school to one of the students in the College before I thought of going to school. I heard that a ship was ready to sail from New-York within a few days for Owhyhee. The Captain was willing that I might take leave of this country and go home if I wish. But this was disagreeable to my mind. I wished to continue in this country a little longer. I staid another week—saw Mr. E. W. D. who first taught me to read and write. The first time I saw him, he enquired whether I was one who came over with Thomas, (for Thomas was known among many schollars in College.) I told him I was one who came over with Thomas. He then asked me if I wished to learn to read and write. I told him that I was. He wished me to come to his room that night and begin to learn. So that I went in the evening and began to read in the spelling-book. Mr. D. wished me to come to his room at any time when it is agreeable to the Captain with whom I then lived. I went home that night and the next morning I mentioned all this matter to the Captain. He was pleased, and he

wished me to go to school to Mr. D. Thus I continued in school with him for several months."

When Obookiah was first discovered at New-Haven by the person of whom he speaks, his appearance was unpromising. He was clothed in a rough sailor's suit, was of a clumsy form, and his countenance dull and heavy. His friend had almost determined to pass him by, as one whom it would be in vain to notice and attempt to instruct. But when the question was put him "Do you wish to learn?" his countenance began to brighten. And when the proposal was made that he should come the next day to the college for that purpose, he served it with great eagerness.

It was not long after he began to study, and had obtained some further knowledge of the English language, that he gave evidence, that the dullness, which was thought to be indicated by his countenance, formed no part of his character. It soon appeared that his eyes were open to every thing that was passing around him, and that he had an unusual degree of discernment with regard to persons and things of every description that came within his notice. The first exhibition that was made of this trait in his character, and indeed the first deci-

sive evidence he furnished that his mind was less inactive than had been supposed, was in the following incident.

When he began to read in words of one or two syllables in the Spelling-book, there were certain sounds which he found it very difficult to articulate. This was true, especially of syllables that contained the letter *l*: a letter which occasioned him more trouble than all others. In pronouncing it, he uniformly gave it the sound of *L*. At every different reading an attempt was made to correct the pronunciation. The language generally used on such occasions was, "*Try*, Obookiah, it is *very easy*." This was often repeated. But it was soon perceived, that whenever these words were used they excited a smile. And as patience began to be tried by many unsuccessful attempts, and the words to be used more in earnest, he was observed to turn away his face for the purpose of concealment, and seemed much diverted. As he was unable to express his thoughts except by acts, no explanation was made and none demanded. The reason was scarcely perceived. But as the attempts to correct the error were at last successful, the circumstance was soon forgotten. A short time after this, long enough, however,

for Obookiah to have made some improvement in speaking the English, his instructor was spending an evening pleasantly with him, in making enquiries concerning some of the habits and practices of his own country. Among other things Obookiah mentioned the manner in which his countrymen *drank from a spring*, when out upon their hunting excursions. The cup which they used, was their hands. It was made by clasping them together, and so adjusting the thumbs, and bending the hands, as to form a vessel which would contain a considerable quantity. Of this he gave an example; and after preparing his hands, was able, from the pliableness of his arms, to raise them entirely to his mouth, without turning them at all from their horizontal position. The experiment was attempted by his instructor: but he found that before his hands were raised half the distance to his mouth, they were so much inverted, that their contents would have been principally lost. He repeated the trial until he began to be discouraged; when Obookiah, who had been much amused with his efforts, with a very expressive countenance said to him. "*Try, Mr. D., it is very easy.*" The former mystery was now unravelled, and an important lesson

taught with respect to the ease or difficulty, with which things are done by us, that are or are not natural to us; or to which we have or have not been, from early life, accustomed.

About this time, it was discovered that Obookiah noticed with uncommon acuteness and interest, every singularity in the speech and manners of those around him. And in the midst of his own awkwardness, to the surprise of all who were conversant with him, he suddenly began to shew himself dexterous as a mimick. He one day placed himself upon the floor, drew up his sleeves half way to the elbow, walked across the room with a peculiar air, and said "*Who dis?*" The person intended was instantly known by all that were present. He then put himself in a different position, changed his gait, and said again, "*Well* who *dis?*" This imitation also was so accurate, of another of the members of College, that no one doubted with regard to the original. The extent of his own awkwardness at this time may be learned from the effect which an exhibition of it produced upon himself. After he had completed his own efforts at mimickry, his friend said to him, "Well, Obookiah, should you like to know how you walk?" He seemed much pleased with

the suggestion, and the imitation was attempted. He was greatly diverted, though almost incredulous, and said with earnestness—several times repeating the question —"*Me walk so?*" After being assured that it was a reality, he burst into a loud roar of laughter and fell upon the floor, where he indulged his mirth until he had exhausted his strength.

The same trait of character was discoverable in the manner in which he was affected with respect to the idols of the heathen, upon the first instruction given him concerning the true God. He was at once very sensibly impressed with the *ludicrous* nature of idol worship. Smiling at its absurdity, he said "Owhyhee gods! they *wood, burn*; Me go home, put 'em in a fire, burn 'em up. They no *see*, no *hear*, no *any thing*"—then added, "*We make them—Our God*, (looking up) *He* make *us*."

The history proceeds—"Now I wished no more to live with Captain any longer, but rather wished to live somewhere else, where I could have an opportunity to learn to write and read. I went to my friend Mr. D. who was to be my best and kind friend; I made known to him all my desire. I told him that I wished to live where I could have an opportunity to get in some

school, and work a part of the time. He then wished me to live with President Dwight. This satisfied me; I went with him to Dr. Dwight's house. I lived with this pious and good family for some time, and went to school to the same man as before. While I lived with these good people I have more time to attend to my book than I ever did before. Here was the first time I meet with praying family morning and evening. It was difficult for me to understand what was said in prayer, but I doubt not this good people were praying for me while I was with them; seeing that I was ignorant of God and my Saviour. I heard of God, as often as I lived with this family, and I believed but little. Whilst I lived at Dr. Dwight's, I went up to my school room one evening, and saw Mr. S. J. M., a son of Rev. Mr. S J. I., of Torringford, sitting with Mr. D. my instructor. Mr. D. wished me to make acquaintance with Mr. M. So did I—(and shook hands with him.) Mr. M. continued in New-Haven for several months. During this time he wished me to go home with him; he says he has a good father, mother, brother and sister. This requesting was very pleasing to me—so that I consented. I then left New-Haven and

went home with Mr. M. I lived with this family in the year 1810. These people were the most judicious and kindest people. I was treated by them in the most affectionate manner—(yet not knowing who brought me there, for I was very ignorant of Him who gave me so many good friends in this country.) It seemed to me as my own home. It was. And I have made my home there frequently. I could say much of them, but what more can I do, but to remember their kindness toward me. While I was with them I continued my study in spelling, reading and writing, to Mr. J. F. M. a brother of Mr. M. whom I was acquainted with at the first. Here I learned some sort of farming business: cutting wood, pulling flax, mowing, &c.—only to look at the other and learn from them."

As Obookiah was to obtain, in part, his support at Mr. Mills' by his labour, he was immediately set about most kinds of business that pertain to a farm. And though this was a new employment to him, he was found to excel in every thing to which he turned his hand. One glance at others for an example was all the instruction that he required, before he was ready to undertake,

and to perform skilfully, every kind of labour.

The following extract of a letter from the Rev. Mr. Mills, sufficiently illustrates this part of his character.

"There was something unusual in regard to Obookiah. His attention to what passed before him, and his talent at imitation, were singular. He had never mown a clip until he came to live with me. My son furnished him with a scythe. He stood and looked on to see the use he made of it, and at once followed, to the surprise of those who saw him. We had a *spell* at reaping. We furnished him with a sickle. He stood and looked, and followed on. It was afterwards observed by a person who was in the field, that there were not two reapers there who excelled him.

"In these respects and others, he was truly a remarkable youth."

While Obookiah remained in the family of Mr. Mills "every possible attention was paid to the improvement of his mind, and his progress was such as to convince those who instructed him that their labour was not in vain. He soon acquired a knowledge of the spelling-book, and in a few

months was able to read in the Testament. By this time he had also made considerable proficiency in writing. It was observed that he learned to talk English just as fast as he learned to read it. When he became able to communicate his ideas in a broken manner, he would express a very tender concern for his countrymen."*

Henry now made his first essay at letter-writing. His first letter was written to his friend Thomas at New-Haven, and the second to his former instructor The last has been preserved, and for reasons that will be obvious, is here inserted.—The following is an exact copy.

"*Torringford, March* 2, 1810.

"Mr. E. D. Sir,

"I here now—this place, Torring-ford—I glad see you very much. I laugh Tom Hoboo—he say—"Obooki write me that? Me no write." I want you tell Tom Mr. S. Mills say if we be good boys we shall have friends. One morning you know I come into your room in College, and you tell me—*read—you say, what c.a.p. spell? then I say c.a.p. pig.* I spell four syllables now, and I say what is the chief end of

* "Narrative of Heathen Youth."

man. I like you much. I like your brother, and your friend Mr. Dean. I wear this great coat you gave me to meeting every Sunday. I wish you would write me a letter and tell me what Tom do.

This from

HENRY OBOOKI."

"Mrs. M. the wife of the Rev. Mr. M." continues Obookiah, "was a very amiable woman, and I was treated by her as her own child. She used me kindly and learned me to say the Catechism.

"Many Ministers called on the Rev. Mr. M. and I was known by a great number of Ministers. But on account of my ignorance of the true God, I do not wish to hear them when they talk to me. I would not wish to be in the room where they were; neither did I wish to come near to a Minister, for the reason that he should talk to me about God, whom I hated to hear. I was told by them about Heaven and Hell, but I did not pay any attention to what they say; for I thought that I was just as happy as the other people, as those who do know about God much more than I do. But this thought, as I see to it now, was the most great and dangerous mistake.

"At the close of the year 1810, I left this place and went to Andover. I continued there for some time. Here my wicked heart began to see a little about the divine things; but the more I see to it, the more it appear to be *impenetrability*. I took much satisfaction in conversing with many students in the Institution. I spent a little time with some of them, and in going to one room and to another to recite to them: for I was taken under their care. Whenever I got a lesson I had a right to go to any room in College to recite. While I was there for a long time, my friend Mr. M. was there; one of my kindest friends that I had, who took me away from his fathers house. This young Mr. M was studying Divinity at the College, where I was instructed by the students."

It was at this time and with the friend who has been mentioned that Obookiah made his first attempt to pray in the presence of another. "His friend having knelt down and prayed, turning to him before they rose, said, 'you may pray.'—When he delivered himself, in substance, in the following terms."

"Great and eternal God—make heaven—make earth—make every thing—have mercy on me—make me understand the

Bible—make me good—great God have mercy on Thomas—make him good—make Thomas and me go back Owhyhee—tell folks in Owhyhee, no more pray to stone god—make some good man go with me to Owhyhee, tell folks in Owhyhee about Heaven—about Hell—God make all people good every where—great God have mercy on College—make all good—make Mr. Samuel good—have mercy of Mr Samuel's father, mother, sister, brother "—"Our father which art in Heaven," &c.

"My friend Mr. M. now thought it would be well for me to leave Andover, and go to some school, where I may improve my time much more than I could there. He said if I should go he would try to find some good people who would be willing to support me. This was a most kind offer, which I canot feel any more than to be thankful for all this kindness to me. Mr. M. now sent me to Bradford Academy; and there I continued for some time at school. The people where I boarded, at the house of Deacon H. were a most pious family. But while I was here in the school, my serious feelings, which I had before, lost all; and become very ignorant of religion by being among some *unserious* company, talking many foolish subjects. I

thought now I shall never have any more such feelings as I had before—I thought that I must always be miserable here and hereafter, I became prayerless and thoughtless—no hope for mercy—never attempted to be alone as I had done before. I sit and walked about all day—took no opportunity to be at the throne of grace, but rather to be stupid—from the morning until evening never thought of him who kept me alive; neither when I lay down upon my bed, nor when I rose up. I was in this situation for a long time, while I was at school. At the close of the school I went back to Andover. Mr. M. was not there. It was vacation. I staid until he returned. When he returned he enquired how I have been, and how I was pleased with the school, I answered well. But I did not let him know what was my situation, and what trouble I had met with while I was there, but kept all these things in my own mind.

"In the spring season of the year 1811, I hired myself out for a month or two, on account of my health, with Mr. F. who lived about five miles from the College. Mr. F. one day sent me into the woods not far from the house to work. I took an axe and went and worked there till towards noon. But here O! I come to myself

again! many thoughts come into my mind that I was in a dangerous situation. I thought that if I should then die, I must certainly be cast off for ever. While I was working it appeared as it was a voice saying, "Cut it down, why cumbereth it the ground." I worked no longer—but dropped my axe, and walked a few steps from the place (for the people in the house would soon send a lad after me, for it was noon.) I fell upon my knees and looked up to the Almighty Jehovah for help. I was not but an undone and hell-deserving sinner. I felt that it would be just that God should cast me off whithersoever he would—that he should do with my poor soul as it seemed to him fit. I spent some time here until I heard a boy calling for me—and I went. The people in the house asked of my sadness—to which I gave but little answer. In the night my sleep was taken away from me. I kept awake almost the whole night. Many of my feelings and thoughts in past time came into remembrance—and how I treated the mercy of God while I was at Bradford Academy. The next morning I rose up before the rest, and went to a place where I was alone by myself. Here I went both morning night and noon. At this little place I find some

comfort. And when I go there I enjoy myself better all the day.

"At the end of two months I returned to Andover. Many times Mr. M. asked me about my feelings, and I was neither willing to answer much, nor could I, on account of my unfruitfulness and wickedness.

"I continued here a few days and then hired myself out again, and went to labour for Mr. A. a farmer, in haying time. Mr. A. was a good man, and it was a religious family. I had here the same seriousness in my mind as before, but never did meet with real change of heart yet."

During Obookiah's residence at Andover, he lived two years in the family of Mr. A. the Steward of the Theological Institution. This family bears very favourable testimony to the excellence of his character. They speak of him with tears. Said Mrs. A. to a friend, "He was always pleasant. I never saw him angry. He used to come into my chamber and kneel down by me and pray. Mr. M. did not think he was a christian at that time, but he appeared to be thinking of nothing else but religion. He afterwards told me that there was a time when he wanted *to get religion into his head* more than *into his heart.*"

In an absence of a month or two from

the family, he wrote a letter to Mrs. A, from which the following is an extract.

"I sometimes think about my poor soul, and that which God hath done. I will cry unto God—"What shall I do to be saved?" I know that God is able to take away blind eyes and wicked heart. We must be born again and have a new spirit before we die. As soon as we shall be dead, all we must stand before the judgment seat of Christ. Friend, perhaps you have not done any thing wicked, so that God can punish you. I hope you have not. But if we are not his friends and followers he will cast us into Hell, and we shall be there for ever and ever. I hope you will think upon all these things. Friend to you,

HENRY OBOOKIAH."

Whilst at Andover Obookiah heard that one of his countrymen resided in the vicinity. He hastened to him and spent a part of a day with him, and a night, in which they did not sleep. When he returned, a friend said to him, "Well Henry, what news from Owhyhee?" He replied, "*I did not think of Owhyhee, I had so much to say about Jesus Christ.*"

Henry had now become diligent in study.

ing the Scriptures, and made rapid progress in religious knowledge. The following fact is a specimen of what he had attained.

He was asked, "How many miracles are recorded of our Saviour?" He began with the first, that of making water wine, and mentioned them all.

In a letter from Andover communicating the preceding facts, it is observed, "Mr. A. the Steward, says, Henry was very inquisitive and could never be satisfied until he saw the whole of a subject. This was peculiarly observable during an eclipse of the sun, concerning which he asked many troublesome questions: and also with regard to many kinds of public business; particularly the mode of levying, collecting and appropriating taxes.

"He was seen one morning very early with a rule measuring the College buildings and fences. He was asked why he did it. He smiled, and said, "So that I shall know how to build when I go back to Owhyhee."

"When he heard a word," said Mr. A. "which he did not understand or could not speak, it was his constant habit to ask me "How you *spell?* How you *spell?* When I told him he never forgot."

Henry now began to maintain a correspondence with his absent friends: a practice in which he seemed to take unusual pleasure through the whole of his future life.

The two following letters, written at Andover, are taken from the "Narrative of Heathen Youth." "They were exactly copied from the original with a few corrections in the punctuation."

"ANDOVER, Dec. 15, 1812.

"*Dear Christian Friend,*

"I improve this opportunity to write to you. And I saw your beloved book which you sent by Mr. G. and that I very much thank you for it. I am great joy to God to give me such a good friend in this land where we hear the words of God—God is kind to us and to the other—that is to every body else. God will carry through his work for us.

"I do not know what will God do with my poor soul. I shall go before God and also both Christ.

"We must all try to get forward where God wishes us to do. God is able to save sinners if we have some feeling in him. Is very great thing to have hope in him, and do all the Christian graces. I hope the

Lord will send the gospel to the heathen land where the words of the Saviour never yet had been. Poor people worship the wood and stone and shark, and almost every thing their gods; the Bible is not there, and Heaven and Hell they do not know about it. I yet in this country and no father and no mother. But God is friend if I will do his will and not my own will."

The following letter was written to the Rev. Mr. Mills of Torringford.

"ANDOVER. Jan. 27, 1813.

"*Very dear Christian Friend,*

"I improve this opportunity to write to you a letter. I received your two letters and I had broken the seals of both of them, and I have read those sweet words that make my poor and wicked heart feel cold, as like cold water. O Lord how long shall I continue in my own sins? Lord wilt thou hear my secret prayer.

"Dear Sir, I hope your prayer for the poor and blind immortal souls will be heard. I thank you to pray for me beside my own prayer. Pray to God that he might pour down his Holy Spirit upon all our souls.—I do not know what will become of my poor soul, when my time is full come hereafter.

But in my own feeling I wish his will, and I am willing that God do what he please for my poor soul. What are sweet things in this world, sinners like better than their own souls which are going down to the bottomless pit. O how wicked and sinful are we. How shall we go to the path of life and of his truth, and be with him in Heaven. No way at all; only we must give away ourselves to him and leave all our sins behind. Some think they know not how to pray; but they ought to know, for Christ hath taught us. I went to Tyngebury last week to see a boy who came from Owhyhee. He arrived last June—(this is not Thomas that came with me.) As the distance from this place was small I went to visit him. I hope the Lord will have mercy upon his poor soul He knew nothing of the Saviour before I told him. I first mentioned to him Genesis 1. &c. telling him that God made the world by his own power; then he said, O how foolish we are to worship wood and stone gods; we give them hogs and cocoa nuts and banana, but they cannot eat. Yes, said I, it is foolish. Then he asked me where that man was, that made every thing. I told him, he was every where with us. Does he hear when you and I talk? says he. I told him

yes, and you must believe in him if you would be his friend. He said he did believe what I told him. He has not learned to understand English, but I spoke in Owhyhee. I took him with me to the minister's house on Sabbath evening, so I told him in Owhyhee what Mr. Allen the minister said. He had been before but could not understand what was said. I told him what God did for him in keeping him alive, and bringing him to this country. He said he liked that man very much, (meaning God.) He asked me many questions again and again about God, which I answered. After we went to bed he said he would never forget what I had told him. He said when he eat he would remember who gave him food. The people where he lived said he might stay there as he would; and when he had learned English a little he might go to school. He did cry when I left him.

In the spring of the year 1812, Mr. Mills, the particular patron of Obookiah, was appointed by the Board of Commissioners to take a Missionary tour through the western and southern states. Soon after his departure Obookiah went to spend several months at Hollis, in New Hampshire.—"Here," he says, "I lived with two good men, Dea. E. and Dea. B. and with the

Rev. Mr. S. While I was in this place, I became more thoughtful about myself. I attended many of the young people's meetings, and I was quite happy. But I was now taken sick of a fever at the house of Dea. B. I was very weak and was not able to answer to the questions of those who came to visit me. Then thought I, where shall I go for a physician, but unto thee! Death had but a little fear. I continued sick for five weeks. The whole family of Dea. B. were very kind. I was treated with the most affectionate care during the whole of my sickness. Doctor C. was a very kind and friendly man. He was a pious man and good Christian. Many times he prayed with me while I was upon my sick bed.

"One day Mrs. B. asked me whether I was willing to die and leave this world of sin and go to the better. To which I replied that I should have no objection if God should do with me as it seemed to him fit. She added, "Do you remember the goodness and the kindness of God toward you?" I answered yes—For I have neither a father nor a mother, nor a brother nor a sister in this stranger country but He. But O! am I fit to call him my father? "Whosoever doeth his will the same is a child of

God." No longer after my complaint was over, I began to experience hope in religion. I thought often concerning the happiness of another world and eternal realities. But my mind and my heart of wickedness would often turn back to this world: (if I do not think about the serious things.) Many times I meet with dark hour. But the greatest part of the time I took much comfort and happiness, both in my secret prayer and in serious conversation with others. I thought now with myself that I have met with a change of heart. It was so if I mistake not. For the Lord Jesus did appear as chiefest among ten thousand, and one altogether lovely; and his mercy appeared to be welcome to a sinner as I."

In the fall Henry left Hollis and returned to Andover; where he remained until the succeeding spring: when he took his final leave of that place, and went "home" to the house of the Rev. Mr. Mills in Torringford. Here he passed the following summer.

During this residence at Mr. Mills's, he occasionally visited Litchfield, to see the person who had been his early friend at New-Haven. As this was but a short period after his hopeful conversion, his friend was anxious to ascertain what knowledge

he possessed of experimental religion. To the questions that were asked him, he gave answers which clearly evinced that on this subject he had thought and felt for himself; and furnished much reason to hope that he had been savingly instructed by the Holy Spirit. "How does your own heart appear to you?" was a question put to him. To which he replied, "O *black, very black.*"—"But you hope you have a new heart, how did it appear to you before it was changed?" "*Mud,*" he said "*all* mud."

His conversation was at this time much upon the subject of religion, and he seemed for so young a Christian, to be in an uncommon degree heavenly minded. He said, "When I at home—at Torringford—out in the field I can't help think about Heaven. I go in a meadow—work at the hay—my hands—but my thought—no there.—*In Heaven—all time*—then I very happy.

He had already acquired a very considerable knowledge of the Scriptures. He quoted passages appropriate to almost every subject of conversation. It was evident that his mind dwelt upon the truth of the Bible and that he found much of his habitual pleasure in searching out the less obvious treasures which it contained. He manifested great inquisitiveness with regard to

passages of Scripture whose meaning he did not entirely comprehend. Many passages were the subject of enquiry. One only is recollected. "What our Saviour mean," said he, "when he say 'In my father's house are many mansion—I go prepare a place for you.' What he mean, '*I go prepare a place?*'"

The readiness and propriety with which he quoted passages of Scripture on every occasion, were particularly noticed by all who conversed with him. In one of his visits he asked his friend, who was now in the study of Divinity, to go aside, as if he had something of importance which he wished to reveal. But it appeared that it was his object to converse with him upon the subject of accompanying him to Owhyhee. He plead with great earnestness that he would go and preach the Gospel to his poor countrymen. Not receiving so much encouragement as he desired, he suspected that his friend might be influenced by the fear of the consequences of attempting to introduce a new religion among the heathen. Upon which, though he had now just begun to lisp the language of the scriptures, he said, "*You fraid?*" You know our Saviour say, '*He that will save his life shall lose it; and he that will lose his life for my sake, same shall save it.*"

His own fearlessness and zeal on this subject he exhibited about the same time to an aged Minister who asked him why he wished to return to Owhyhee. He replied, "to preach the gospel to my countrymen." He was asked, what he would say to them about their wooden gods. He answered, "Nothing." "But," said the clergyman, "suppose your countrymen should tell you that preaching Jesus Christ was blaspheming their gods, and should put you to death?" To this he replied with great emphasis, "If that be the will of God, *I am ready, I am ready.*"

"In the fall of 1813, Henry was invited by James Morris, Esq. of Litchfield to spend the winter in his family, and attend the public grammar school, of which for many years he had been Preceptor. Here Henry commenced the study of English grammar, geography and arithmetic, in which he made during the winter very considerable progress. In the spring of 1814, he returned to Mr. Mill's, and spent the summer, principally in labouring on the farm. At the annual meeting of the North Consociation of Litchfield county, in the fall of 1814, Henry, by the advice of his friends, applied to that body to take him under their care, and give him counsel and

direction as to his studies and other concerns. The Consociation voted to comply with his request, and appointed a board consisting of three persons, to superintend his education, and report to the Consociation annually.

After Obookiah was taken under the care of the Consociation, he pursued his studies under the direction of their committee, so far as the charity of his christian friends furnished him with the means. He was obliged to labour a part of the time for his own support; and to change from time to time his place of residence. The evidences of his christian character in the view of those who had most opportunity to observe him, were continually brightening. He discovered a strong relish for the Bible; was constant in reading it; and seldom would any object or circumstances prevent his reading daily some portion of the Scriptures. Occasionally, when requested, he has prayed and spoken in social religious meetings, and always performed these services to the acceptance, and it is believed, to the edification of those present.'*

The summer of 1814 Henry spent at Torringford. "In the beginning of sum-

* "Narrative of Heathen youth."

mer (he says) my friend, Mr. M. whom I loved, returned from his missionary tour. I received him with joyful salutation. Several times he asked me how my wicked heart get along while I was hoeing corn.—But I was still fearful to tell whether my heart was changed or not.

"At this time, Mr. M. wished me to go and live with the Rev. Mr. Harvey of Goshen. This was pleasing to me, and I went to live with Mr. H. and studied geography and mathematics. And a part of the time was trying to translate a few verses of the Scriptures into my own language; and in making a kind of spelling book; taking the English alphabet, and giving different names and different sounds—for this language was not written language.) I spent some time in making a kind of spelling-book, dictionary, grammar, &c..

"While I was in this place with Rev. Mr. H. I took more happiness upon my knees than I ever did before; having a good room to study, and being alone the greatest part of the time. Many happy and serious thoughts were coming into my mind while I was upon my bed in the night. Every thing appeared to be very clear to my own view. Many times the Lord Jesus appeared in my mind to be the most great

grace and glorious. O what happy hours that I had in the night season! I thought sometimes before, that religion was a hard thing to get it—making many excuses for *pray hour*, and kept putting off from time to time, and thought it would become easier some time at hand. But this kind of feeling led me far beyond all happiness. Many times I lived as a man that travels up to a hill and then down. But it was nothing that hindered me but my own wicked heart, and because I did not repent for my sin.

"I seeked for the Lord Jesus for a long time, but found him not. It was because I did not seek him in a right manner. But still I do think that I have found him upon my knees. *The Lord was not in the wind, neither in the earthquake, nor in the fire, but in small voice.*

"About this time I thought with myself to join with some church. I wished to give every thing up for the glory of God, to give up my whole soul to him, to do with me as he pleaseth. I made known these things to the Rev. Mr. H. and he thought it would be better for me to make a profession of religion. He wished me to go and see the Rev. Mr. M. and the people whom I have been acquainted with, and talk the matter over with them; for I longed to be.

I therefore went and conversed with my good friend and father M. concerning my case. All the matter seemed to him well. He wished me to come over on the next Sabbath and attend my examination. I staid at Goshen until the approaching of the Sabbath which was appointed, and then went over to Torringford. I thought while I was travelling, that I was going home to New Jerusalem——to the welcome gate. As I walked along I repeated these words, "*Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.*" I was received into the church of Christ in Torringford, on the ninth day of April, in the year 1815. The following is the text which the Rev. Mr. M. preached from: "*I will bring the blind by a way that they knew not; I will lead them in paths that they have not known.*"

Previously to the time appointed for the admission of Obookiah into the church, he requested Mr. Mills to give him an opportunity, if he thought it proper, at the time of his admission, "to speak a few words to the people." Mr. Mills readily consented—but from some particular circumstances, he did not recollect, at the proper time, Henry's request, and it was neglected. After the public services were closed and

Mr. Mills had retired to his study, Henry went to him with a broken heart, and said, "You no let me speak, sir—I sorry." Mr. Mills was much affected, but there was no remedy. But, said he, "What did you wish to say, Henry?" He replied, "I want to ask the people, what they all waiting for? they live in Gospel land—hear all about salvation—God ready—Christ ready—all ready——Why they don't come to follow Christ?"

Although Henry became a member of the church at Torringford, he still continued his residence with the Rev. Mr. H. at Goshen. "Here," he says, "I lived a little more than a year, and was treated with the most affectionate and kindest treatment. I was now taken under the care of the Board of Commissioners for Foreign Missions, with a view to my future employment to be as a missionary to my poor countrymen—who are yet living in region and shadow of death—without knowledge of the true God and ignorant of the future world—have no Bible to read—no Sabbath—and all these things are unknown to them. With them I feel and expected to spend the remaining part of my days in the service of our glorious Redeemer, if the Almighty should spare my life. I often feel for them in the

night season concerning the loss of their souls, and wish many times to be among them before I am fit to come to them—for I long to see them. O that the Lord would pluck them from the everlasting burning! and that the Lord may be their God and may they be his people—and *be made partakers of the inheritance of the saints in light.* O what a happy time I have now, while my poor friends and relations at home are perishing with hunger, and thirsty, wanting of Divine mercy and water out of the well of salvation. May the Lord Jesus dwell in my heart and prepare me to go and spend the remaining part of my life with them. But *not my will,* O Lord, *but thy will be done.* May I live with them as a stranger and pilgrim upon the earth as long as I live: and spend and be spent in the service of the Redeemer. May the Lord teach me to live in his fear, to do his will and to live devoted to his service."

The following extracts are taken from a letter written by Obookiah whilst residing at Goshen: dated

April 24, 1815.

"————, I knew not what was my business when at first time I set out from home—only a boy's notion. Because I

have no father and no mother, I therefore thought of it, I must go and see the world, and see what I can find. I never heard any thing about Jesus, and heaven, and hell. Well, after I heard about these things, I heard that Jesus was the Son of God, and that he has came into the world to save sinners; the evil spirit then coming into my mind, and said that there was none neither heaven nor hell. I could not believe it. Sometimes when some good people talked with me on this subject, I was but just hate to hear it.

"I hope that you and I may meet, though at present unknown to each other, in the eternal world; where many come from the east and from the west, and from the north and from the south, and sit down together in the kingdom of Christ. But I do sometimes think often that I shall never see that holy and happy world. I am very afraid, because I was a great enemy to God, and have fought against his grace and his loving-kindness towards me.

"Oh! my dear friend, do not forget to pray for me before our heavenly Father, when you are alone. Pray for me, and for my poor countrymen, and for others, that we may escape from the wrath to come. Those that have been faithful to the

Lord Jesus Christ, the same shall be saved; and those that have done evil shall come to the resurrection of damnation.

"There is no great consequence wherever we may be called, if we only keep our hearts right before God. We are under peculiar obligation to consecrate ourselves wholly to the glory of God. But we know that our deceitful hearts are apt to run down, *even as a clock or watch is.* A good clock will keep good time by winding it up; but if we don't, it certainly will run down. For "this people," said our Saviour, "draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." My wicked heart has been just as those clocks which run down very often. But I hope I love the Lord Jesus Christ. I am willing to give up every thing, both my soul and body, for time and eternity. God can do all this. "I can do all things," said the apostle, "through Christ," &c.

"My dear friend, do not forget to pray for William—pray that he may ever have joy in the holy presence of God, and may he be made a good soldier of the cross of Christ. There is reason to hope that his heart will be changed, for God will have mercy on whom he will. I wish that he

could live with me, so that I could do all what I can for him. God, in his holy providence, has brought him and me from the heathen land. Because of the weakness of our faith and our selfishness, the gold and silver are tempting to the soul. O! can sinners expect to walk the golden streets without a perfect heart; or how shall we live with him without being born again.

"There is no way I can see for sinners but to go to Christ. "I am the way, the truth, and the life. No man cometh unto the Father but by me," said the Saviour. "At that day shall ye know that I am in the Father, and ye in me, and I in you. The Lord Jesus is all ready and waiting for sinners, and inviting them to come to him immediately without delay.

"May the Lord direct you, and make you a faithful laborer in the Lord's vineyard."

The following extracts are from a letter written to the Rev. E. T. F. at New-Haven, dated

"GOSHEN, June 4, 1815.

"*My dear Friend,*

"I received your kind letter which came into my hand this day with great pleasure. You desire me to let you know

the present state of my feelings. I have no objection. but I have not much to say on this subject. You know when I was at Andover, there I was in full concern about my soul, and knew then that I was but a dying worm of the dust, and I knew I was poor sinner. And now I hope that the Lord Jesus will be my eternal portion, and direct me evermore. I have nothing to do but to be thankful for all the privileges and blessings which I enjoy. I know that God will have mercy on whom he will—and with such promise, our souls must rest in God.

"O my dear friend, do not cease to pray for me, and for Tennooe, and for the poor ignorant people at Owhyhee: and pray for the poor people in this country as well as the heathen, for their hearts are not with God, and their ears are much deafer than that of the heathen—when they hear the word of God on every Sabbath, and can read the Holy Scriptures. O may the Lord bless us all with an increase of his grace. I hope you will never forget to write to me when you can, and tell me what religious experience you know I am ignorant of.

"I want to see you about our Grammar;*

* An Owhyhean Grammar which he was employed in making with the aid of Mr. F.

I want to get through with it. I have been translating a few chapters of the Bible into the Owhyhee language. I found I could do it very correctly.

"I hope that the great God will be gracious to you, and make you a faithful minister of the Gospel of Jesus Christ. 'Walk by faith, and not by sight.'"

Extracts from a letter to Mr. S. B. I. a member of Yale College.

"GOSHEN, June 9, 1815.

"*My dear Friend,*

"I improve this opportunity to write to you a few lines. When you was up here last, you know that I was quite unwell then. On that account I could not talk much with you when you was speaking on the religious subjects.

"O my friend, what is our rule? Is not the word of God, which is contained in the Scriptures of the Old and New Testament? Certainly it is. But we are apt to hate to put away sins, for they are sweeter than the grace of God.

"O my dear friend, let us continue in the hope of the glory of our Redeemer, with true hearts, in full assurance of faith. Cease not to pray for the fatherless as I am. O what a wonderful thing it is that the hand

of the Divine Providence has brought me here, from that heathenish darkness where the light of Divine truth never had been. And here have I found the name of the Lord Jesus in the Holy Scriptures; and have read that his blood was shed for many. And I remember his own words which he said, "Father forgive them, for they know not what they do."

"Do not forget to mention me and Tennooe before our heavenly Father when you are alone by yourself, that we may not enter into temptation, and that our souls may have rest in God. I hope to hear from you before long. When you write to me, if agreeable to you, I wish you to give me some information of religious experience, &c. and how a Christian feels, &c. &c. I hope that the Lord will be with you; and may your journey through this vale of tears be sweetened by the precious religion of the blessed Saviour. May He who is rich in mercy, and abundant in grace and goodness, bless you with an increase of his mercy, and make you a faithful soldier of the cross of Christ."

In another letter to one of his countrymen residing at Boston, he says,

"I doubt not that you have seen some

people in this country, as much as 10, 20, 30, 40, 50, and 60 years of age, still neglecting religion from year to year; and adding sin to sin as long as they live. This will not do: for God hath said, "My Spirit shall not always strive with man." But alas, sin is a lovely friend to a sinner. He will not get away from his sins for a thousand worlds. "*O*," sinner, "*taste and see that the Lord is good.*"

"Do write me a long letter without delay, and tell me *how did God appear to you at first*, and tell me what is your first object if you should return home," &c.

The letter which follows was taken from the "Vermont Adviser," and was written to a young gentleman in Middlebury. To what extent the language was altered before it was inserted in the "Adviser" is unknown.

"GOSHEN, Sept. 25, 1814.

"*Dear Friend*,

"It is long since I saw you when you had kept Mr. B.'s store at Torringford: you are by no means forgotten. I conclude that you are probably in the best place. I am contented. Undoubtedly your present situation affords the best opportunity to pursue your studies; and is hoped that you

have also good religious instructions and cautions. I hope you remember that the true friends of God may have pleasure wherever they are, if they make it their chief concern to glorify, love, and please him: but those who do not, have no right to expect pleasure any where. In whatever place we are, we have much that we can and ought to do for God. Our first care should be to keep our own thoughts right. We should think much on that great and holy Being, that formed us; on his holiness and abhorrence of every sin; on our constant dependence upon him; how many blessings he is conferring upon us, and how little we deserve them, and how undone and unthankful we are for them; or our deserving evil instead of good; and how abominable we are in his sight, whenever we do evil. We should think often on death and our appearing before the eternal Saviour in judgment. We ought not only to read the Bible often, but to pray often that we may know of the salvation, and understand and be assisted to live according to it; and this would aid us very much in keeping our thoughts. If we exercise sufficient care over our thoughts, our outward conduct also will be good. But if we employ our minds, one moment, on foolish or useless

things, we shall not only offend God by that, but we shall be liable to fall into outward sins, and so endanger our own souls, and encourage other in the same evil; and their wickedness will encourage other, and so on. We cannot conceive the dreadful consequences of one sin, and we are very apt to forget how prone we are to fall into sin. We are very apt likewise to satisfy ourselves with what we intend to do hereafter, and to forget our present duty. The truth is, all our time is made up of present time, and all we need to care is, that we may all the time do the best we can for our great Creator, this present minute. All that we can possibly do is but a little; for all we have and all we are is God's, and we can never atone for one of all our sins, but we must trust altogether in the merits of Christ. But now my dear friend I hope you will strive to improve all your time well; and that may the God will be gracious to you; and make you faithful and useful as long as you live here in the world.

"I wish you would write to me as soon as you can, when you can. I concluded to be here with Mr. Harvey this winter; and whenever you come this way, I should be glad to see you here. Mr. and Mrs. Harvey, they are very agreeable and kind. I

was very much pleased with them. I saw your father at Torringford some time ago; he wished me to write to you when I could, I told him I would.

"One thing I must mention to you, that is, we must always continue in our prayers before our heavenly Father, that we may all become followers of those, who through faith and patience inherit the promises. But now I must close this subject.

Your affectionate friend,

HENRY OBOOKIAH."

In October 1815, Obookiah left Goshen, and went to reside in the family of the Rev. Mr. Prentice of Canaan. At this period the history of his past life terminates. He commenced writing it soon after he removed to Canaan, at the request of his instructor, as a daily exercise. It was completed in the beginning of the succeeding year. In March he commences a Diary; which he continued till the close of the summer: when he changed again his place of residence, went to South Farms, and soon afterward to Amherst in Massachusetts. From this time the nature of his employment was such that the Diary was either suspended, or continued only at intervals, and not preserved.

The following are extracts from the Diary.

March 5, 1816. This evening I attended a conference at the house of Dea. B. It was a very solemn time. Many appeared to be very serious and attentive; though I was in fear it was not so in the heart. Rev. Mr. P. made some observations from these words, "Why sit we here until we die?" By hearing these words my mind was much concerned, and I felt as though I was still enough in my own sin. "What shall I do?" said I to myself. The answer was. work faithfully with your own heart. With these thoughts coming into my mind, I found peace and joy. O that I might understand the work of my own heart.

..... 6. I have just now been thinking of the prophet Elijah: how he prayed to his God, when he went up to the top of the Mount Carmel, and how he put his face between his knees and prayed to the God of Heaven. O, how much better it is to spend time now in such a way of praying, than to wait until the time of prayer may be over. What should hinder the heart from being busy in prayer to God secretly, while the hands are full of any business whatever?

..... 8. This day is very dark. My mind has been quite down by reason of my barrenness. But Christ has appeared as "chiefest among ten thousand, and altogether lovely." In Christ have I found the light of comfort and joy. Whatever joy and comfort I receive from God, my heart is bound up with thanks; but at the other time I become forgetful; as if I was carrying away by my own sin, as far as where it was not to be remembered what God had done for my soul.

..... 9. I have had this morning a solemn visit from two young gentlemen, (unknown before,) who were of the most pious and amiable characters. Their conversations were sweet to my soul. They continued with me in my room during the space of two hours, then we prayed together.—Soon they bid me farewell and went. I then returned into my retirement and offered up thanks to God for such serious and solemn conversation. I prayed with a free and thankful heart. O what a glorious time it was! I never prayed to God with so full view of God's goodness as I did then. It seemed as if God was teaching my wicked heart how to pray. I felt so easy that I could not help crying, Lord, Lord, increase my faith. I continued thus for sev-

eral days, then that dark hour came on; though not very dark, for I had a little spark of light—and that spark of light was given for an answer to such secret prayer as I offered up to God in my heart. O that I might continually watch in my heart that I may not enter into temptation and snare of the Devil.

..... 10. To-day I rejoiced greatly to hear many glorious news from almost every quarter and town in the state, that many sinners were brought to bow to Jesus, and many were enquiring for what they should do to be saved.

..... 19. I attended this evening a very solemn meeting as ever I attended. A sermon was preached by the Rev Mr. H. from these words: "The sacrifices of God are a broken spirit," &c. Many appeared with a thoughtful and serious look But O, may they not be as those hearers who hear the words, and after all hide them from their hearts, as I do fear there are many.

No doubt but many young people attend frequently such meetings, for the purpose of seeing others: their looks, dress, &c.—by these their minds are drawn away. O how many thoughtless and careless are there in the world! Sinners,

"You live devoid of peace,
A thousand stings within your breast,
Deprive your souls of ease."

..... 23. This morning my friend Thomas come to me with a sad countenance, and wished that we might pray together in our own language. I told him that I had no objection—that I would willingly do it.—We then prayed to that Almighty God who was able to help us; and I believe that our prayers were graciously answered. We offered up two prayers in our tongue—the first time that we ever prayed in this manner. And the Lord was with us.

April 1. This evening my friend Thomas and myself conversed about what we would do first at our return to our own country; and how we should begin to teach our poor brethren about the religion of Jesus Christ, &c.: and many other kinds of conversation that we thought of. And we both thought that we must first go to the King; or else we must keep a school to educate the children, and get them to have some knowledge of the Scriptures, and then we must give to them some idea of God. But these thoughts seemed to be blind on some accounts—not knowing how to do better without God's direction. The most thought that come to my mind, was to leave

all in the hand of the Almighty God as he seeth fit. The means may easily be done by us, and all other duties which God commands, but to make all others believe in the reality of religion, no one could do it, to open blind eyes of sinners, but God only. He is able "to bring the blind by a way that they know not, and he will lead them in paths which they have not known."

..... 2. As I was just rising up this morning and looked out of my bed room's window, I saw the sun rising in the east, (Sabbath) and I wondered that my life should be kept so safely during the night past, and that I was brought to see another day of the Son of man. As soon as I went to bed my eyes were wide open during the whole night. I thought how many unready lives were taken before the morning comes. This made my heart cry, Lord, prepare me, prepare me for death. I spent the greater part of the night in secret prayers in my bed, and found sweet communion with my God. "Commune with your own heart upon your bed and be still." O that the grace of God may be sufficient for me! Lord, fill my hungry soul with spiritual food.

..... 3. This day I set apart for secret prayer, and the Lord was graciously with

me, and has given me some spirit to pray. It seemed as if I could not enjoy myself better in any worldly conversations than I did in prayer. I can say as I trust, that the spirit of God has been with me this day. God appears to be gracious and lovely: Holy thou art, O Lord God of Hosts! O Lord, look down with a pitying eye upon this thy servant, whom thou hast brought from a heathen land! Be gracious to all the rest of my heathen brethren who are now in this country. Do now, O Lord, hear my call. Let not the Lord remember former sins which were known to thee.

..... 7. This afternoon I attended the funeral of an aged person. Many people attended, and many tears were shed upon almost every cheek for the loss of their friend. But O weepers, weep for yourselves, (he was a friend of Christ it is hoped) for he has gone in peace.

I thought with great astonishment how little idea we have of death and eternity. Who can stop the approaching of death? May the Lord teach me to know the number of my days! Oh! that the everlasting arm may raise my soul from deepest hell; and direct my step toward the peaceful shore of blessed Eternity!

..... 9. To-day is my first year since I

made a profession of religion. I set apart this day for prayer, and returned thanks to God for his wonderful grace and kindness towards me as a lost sinner. Though how little have I done towards him! how little have I done for his glory! Shall I live to see the end of another year? Lord, increase my faith.

..... 12. To-day the Lord turned me to look into my heart, to see whether there be any holiness in me. But I found nothing but "wounds and bruises and putrifying sores." I saw my sins were very great, and never were known before. I had seen my own sin before, but the Lord never shew me so much as I recollect, to make the soul sink in deep sorrow for sin, as he did this day. But it was my own blindness too. When I considered my former life, and looked into it, nothing but a heavy bundle of sin was upon me. I pray the Lord that he may not remember my past sin. O may not the God of Isaac and Jacob hide from the tears of such dying sinner as I.

I enjoyed myself much this day in fasting, prayer, and supplication.

..... "I have been thinking this day to know what is the state of man; whether they are pure from all sin:—for last eve-

ning I had a dispute with a young man.—He asked me whether I do believe that we sin by words, thoughts and deeds. I answered him Yes. Certainly we do, unless we take heed to our ways—as David speaks for himself in Ps. 39. "O mortal man," says he, "do we then always sin?" Yes, I answered. The Apostle speaks, "If we say we have no sin we deceive ourselves."

O how many ways that a creature can be deceived!

..... 15. I attended a prayer meeting this afternoon and a number have been examined to be brought forward to the Church. I have thought a great deal this day about my unfaithfulness and barrenness since I made a profession of religion:—how my wicked heart has turned away from God in a most evil and unkind manner. But when I consider that I sin against my Maker, I always feel sorry; and all sins which I commit raise my tears from my eyes: as I have this afternoon been weeping very deeply because of my sins. Many times I am apt to fall into sin; but if God hears my crying for forgiveness, I shall still live devoted to him. Is there any thing that we can be cleansed by from our sins but the blood of the Lamb of God? No in no wise.

..... 21. O what a solemn meeting to-

day at the house of Dea. B. It was a serious and joyful time. It seemed to me that the Lord was with us. I took notice that almost every person in the room appeared very joyful. Many persons kept their heads downwards with tears on their faces. We had then neither sermon nor any discourse delivered, but many prayers were offered up for those who were rolling sin as a sweet morsel under their tongue. A number of pious men tried to speak, but they could not. For the fear of the Lord had fell upon them, that they could not finish their discourse, but to weep. O how myself felt then. I saw that it was the Lord's work, who hath power to make sinners feel, and to shew himself that he is God alone. O that the Lord may carry on his work!

May 5. This day I have attended the sacrament of the Lord's supper. I felt guilty of my unfruitfulness, and had but little faith in him whose blood is drink indeed and whose flesh is meat indeed. I could not help weeping whilst the minister addressed those who were to be admitted into the Church—warning them to be faithful. On account of this warning I could not put a stop to my weeping eye—For I felt that I

had had a stupid and cold heart, wanting of divine grace.

..... 8. I have been reading this morning the history of pious women, and I was very much pleased to see and to know how Christians feel. Their employment every day was to address their heavenly Father in secret, and to read some portion of the holy Scriptures.

..... 15. This day I took a walk for exercise at the distance of two or three miles. On my way home I met an aged man, unknown before, who I judge to be about sixty years of age. He was travelling on the same way that I was, and I thought in myself that I would take this opportunity to converse with him upon religious subjects: as it was my duty, (and as I have done with many other unacquainted persons before.) As we were walking, "What bad going is this!" said he, "I have never known such time as this." With this observation I spoke thus—Ought we not to be thankful to our Maker for such a season as this, as well as we do for the finest weather? "O yes, Sir, I think we ought to," says he, "though I do not feel thankful as I ought." With this saying, I then asked him to know whether he was one that was born again of the Holy Spirit. To which he replied, "O

I hope so; though I was one of the sheep that was almost gone, forever lost, yet I hope that I am found." I asked him whether he ever met with any difficulty or trouble in his mind. He answered, "O yes, great deal; but when I meet with any trouble, I wish to be alone, and pray to God, and ask him for such comfort as I need. Before I was brought into light I thought many times that the religion of Jesus, was hard thing to seek for—but it was nothing else but my own wicked heart. When I came to it in my own heart, I found no holiness at all, but all manner of evils are lodged in it."

Soon we parted from each other, and we both wished to be remembered in our prayers.

June 1. This morning I have been walking out for some secret duty. As I walked through the field alone, lo! I heard the sweet songs of many birds, singing among the branches; for it was a beautiful Sabbath morning. While I thus hearked, this part of a Psalm came into my soul very sweetly—

"Sweet is the mem'ry of thy grace,
My God, my heavenly King.
Let age to age thy righteousness,
In sounds of glory sing," &c.

I thought of Christians as soon as I

heard these birds tuning their joyful songs around the tree. Christians as soon as they leave their fleshly songs, with their bodies, in the silent tomb, will be at rest beyond all pain, death, sorrow and trouble; and come around their King of glory, and tune their golden harps to Immanuel's praise. And then say one to another,

"Come let our voices join to raise,
A sacred song of solemn praise," &c.

..... 16. This evening I attended some serious exercises of prayer with a few young men of pious character. Five pious young men came to our room for this purpose. They appeared to be very much engaged in the cause of the great Redeemer. We spent our time in solemn prayer for two or three hours. I found comfort myself easy in every duty which I was commanded by my God to do.

..... 23. I was visited this morning by a pious and good Rev. Mr. H. of L. who instructed me in a most affectionate and tender manner; and has given me some of the clearest views of Christian character, such as I needed.

I was intreated by this friend of Christ concerning my future happiness, and was warned to live above this world with humble and tender heart. But O who can

know my own unfruitfulness and vileness, but He who "searcheth the heart and trieth the reins of the children of men." I felt in my own heart that I needed the teaching of all the people of God. Many times I have thought of myself being deceived, because many evil thoughts come into my mind and put me out of the right way; but in my secret prayers I have always found happy rest to my poor and immortal soul, as if I was in the right path. O that the Lord Jesus, who doth "bring the blind by a way that they know not" may be the director of such blind as I.

..... 24. We have heard to-day much good news from every quarter of the country. A work of grace has been begun in many places, and there are hundreds of hopeful converts, or newly born by the influences of the Holy Spirit. O how great and how wonderful is the arm of the Lord! reaching forth his hand toward sinners, and kindly taking them in his bosom of love. But are there not many sinners yet in the gall of bitterness and in bonds of iniquity, rejecting the free offer of salvation? Are not many opposers yet set against the truth of the Gospel of Jesus Christ? O when shall these never-dying souls find rest! It is very strange to me that so many care-

less and stupid sinners never think or have any concern for the worth of their immortal souls. O Lord, I intreat thee to look down with compassion upon such dying sinners as are here in this land of th Gospel light! O save them, O Lord God of Hosts, save them! Glorify the riches of thy free grace in making them the heirs of thy holy kingdom. O glorious Jesus, thou son of the Most High, have mercy on the never-dying souls of men. Thou canst do the helpless sinner good; for all homage, honour, glory, and worship are due to thee; the true promised Messiah and Redeemer of the world. Thou canst work among sinners, and none can hinder thee. O Lord save us or we perish. I am a sinner as well as other; I feel myself an unfruitful creature; and yet I choose the Lord Jesus for my everlasting portion. I have nothing of my own to recommend myself to his holy favour. All the present that I can make unto Jesus is myself. He seeks not mine, but me only.

..... 25. Last evening I attended a prayer meeting, and enjoyed great comfort to my soul. I thought how Christians all agree in their feelings toward each other, in lovely manner. I once thought while we were in the room, in such a little circle

and enjoyed ourselves in conversing after the manner of the flesh, how much happiness will be found at the great court of the Almighty, when all the children of God are gathered together, from the East and the West, and are set down in the kingdom of Heaven. What a happy time will it be for Christians!

July 3. My health being weak, I set out to walk, and at the place to which I came, I found a sick woman lying upon a sick bed. She had been in that case for eight years. When she heard of my beng in the house she wished to see me. I conversed with her concerning her case; and though she was weak in her body and mind she could answer whatever question I put to her. I asked her whether she was willing to leave this world of sin, and to be present with her lovely Jesus. She replied "O yes, O yes, I hope I shall reach that peaceful shore where I shall have neither sickness nor pain, as I have now." Before I was about to leave her, she wished me to pray with her, and this was done. She took hold of my hand and begged me to remember her, thus—"O my friend, do not forget me in your prayers, and if I do not see you again in this life, I shall in better life than this."

..... 17. I have just returned from a visit to my friends. As I was walking through the woods I came to a house which stood at some distance from the town. As soon as I was come near the house, I found an old grey-headed man, next to the road hoeing corn. I saw he was very aged man, and I thought it was my duty to converse with him. I stood by the fence and asked him how he did. He answered, "Well." I asked him whether he was well within also. But he did not understand what I mean. (This old man was about ninety years of age, and had been living without hope and without God in the world.) Immediately I went to the old man, and spoke to him in a friendly manner, thus—My friend, said I to him, you are a stranger to me, and I unto you; and I see that your head is full of grey hairs, and no doubt your days will soon be over. "I know that," said the aged man, "so every one has got to be as I am." Well, said I, what do you think of the great day of judgment? are you ready for that day? "O, I don't know," said he, "I do sometimes think that I am too far off for that day." Why do you not now begin to make your peace with God, before death overtake you? said I to the old man; repent and believe in the

Son of God. But the old man seemed to be very careless and stupid. I talked to him but he kept hoeing his corn; and I followed him to the end of the field, pursuing my discourse. But he seemed to be unwilling to hear me any further, and I returned thanks to the Almighty God for the opportunity which I had with this poor old man, and bid him farewell.

Sabbath afternoon, August 5. To-day I felt more anxious for prayer than I ever did. After I returned from meeting, I entered in my retirement, where I always find comfort and joy in my secret prayer and supplications before the great Jehovah. I now wished to see my friend Thomas, who lived a little apart from me, and I set out to meet together in prayer for our own good. I went and found him reading the Bible. I urged him to go up to his room with me and be there a little while; and we took a Bible and went up. We spent some time together in prayer till the sun was down. "O how good and pleasant it is for brethren to dwell together in unity." We both united in prayers, two of each. We cried to God for help in the language of good old David, "Search us, O God and know our hearts, and try us and know our thoughts, and see if there be any wick-

ed way in us, and lead us in the way everlasting." May the Lord be pleased to lead us both in the right way, and not in the "way which seemeth right unto a man, but the end thereof are the ways of death." We cried to God further, that he would teach us his way, in order to walk in his truth; and to unite our hearts both to fear his holy name.

I told my friend Thomas how I felt that day, and how much I longed to be with him together in prayer for our poor countrymen, as well as for ourselves. We both wished to have our little meeting kept up until we should be separated far from each other. We wished to have no one know it, but to look to God whenever we both come together.

The Diary of Obookiah may not have been discontinued here. A considerable part of what has been transcribed was found upon detached pieces of paper; and other similar pieces may have been mislaid. The whole he had begun to copy, but had not completed it.

The following is a selection of passages of Scripture made by Obookiah while he lived at Canaan, the first letters of which spell his name. It is a specimen of his ingenuity as well as his acquaintance with the Scriptures.

"Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come, buy wine and milk without money and without price."—Isa. lv.

"Except a man be born again, he cannot see the kingdom of God."—John iii.

"Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."—Mat. vii.

"Remember that Jesus Christ, of the seed of David, was raised from the dead according to my Gospel."—2 Tim. ii.

"Young men likewise exhort to be sober-minded."—Tit. ii.

"O magnify the Lord with me, and let us exalt his name together."——Psalm xxxiv.

"But speak thou the things that become sound doctrine."—Tit. ii.

"Only let your conversation be such as becometh the Gospel of Christ."—Phil. i.

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."—Psalm cvii.

"Keep thy heart with all diligence, for out of it are the issues of life."—Prov. iv.

"I must work the works of him that sent me while it is day: the night cometh in which no man can work."—John ix.

"And they went out and preached every where that men should repent."—Mark vi.

"He that hath ears to hear, let him hear."—Matt. xi.

HENRY OBOOKIAH.

This was found among his papers, and the original is in his own hand writing.

The following extracts are from his letters written whilst residing at Canaan.

"CANAAN, Dec. 1815.

"*My dear Friend,*

"Your letter I have received, dated the tenth of September. It was with great pleasure. I shall take your advice in the all-important things which belong to me to attend to as a professor of religion. I know the eyes of the Lord are upon me day and night, and beholding all my wicked actions and motions in every thing which I do. O that the Lord would be my help? Am I yet in the gall of bitterness and in the bonds of iniquity? I neither do justly, nor love mercy as much as I ought, nor walk humbly with my God.

"The work of grace in the town of S. is still going on very powerfully. By the

last account which I have heard, about one hundred and forty are in a hopeful state. They are now rejoicing in the hope of the glory of God. And many others are enquiring the way to Zion, crying, "Men and brethren, what shall we do?" In this place also, many are in deepest concern about their souls. O where have sinners been so long since they had discovered the name of the Saviour, who was crucified upon the cross, and yet they have not come to him until now? They have known their Master's will. but they have not done it. They are wise to do evil, but to do good they have no knowledge. O wretched sinners will you come to the foot of the cross at this very moment, and ask forgiveness of sins? Hark and hear the voice of him that knocketh at the door of every sinner's heart! "Behold I stand at the door," &c. Christ the Saviour is knocking, saying, "Open to me my sister, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night." I cannot help weeping. My tears are running down for joy to hear and see sinners flocking to the Almighty Jehovah. O that all sinners may come to Christ!

"Stop, poor sinners, stop and think,
Before you farther go!
Will you sport upon the brink
Of everlasting wo?"

"O that we may stop and think where we are, and upon what ground we are standing, whether it be holy or whether it be unholy, or whether it be our duty to do the will of God or not. We now live here upon this earth, and how long we shall live we know not. Death will soon overtake us, for we are not far from it. My dear friend, I entreat you to be much engaged in prayer for thoughtless and stupid sinners, both in this country as well as in other.

"I would thank you to present my humble respects to all your family. I hope I shall see them, though at present unknown to each other, in the eternal world; if I do not in this present world. May God be gracious to you all. Remember me in your sweet sacrifice of prayer before our Heavenly Father.

Your affectionate friend."

The preceding letter was written to Dea. H. of Danby, in the state of New-York; an elderly gentleman who had taken a very deep interest in the welfare of Obookiah,

and had written to him a letter of advice soon after he made a profession of religion.

That which follows was addressed to Mr. E. B——, in the state of New-York.

CANAAN, May 1816.

"Having received your most kind and affectionate letter a few days ago, it much satisfied me. Notwithstanding that you are ever so far from me, yet I expect to meet you at the bar of God. O how glad am I to hear from you Ephraim. I am glad to hear that your mind has been more engaged in regard to the subject of religion, than when we lived together. If it is so, my friend, that you have such thoughts in your mind, I urge you to be careful, for it is an awful thing to be deceived. Set your heart toward Christ, and in him you may find help. Our sins are very great and reach over our heads, and there is nothing which can make them smaller or stop them, but the precious blood of the Lamb of God, who has all power to take away sin from the world. The Lord Jesus expressed himself thus—"I that speak in righteousness, mighty to save."

"You mentioned in your letter that the religion of Jesus Christ is glorious privi-

lege. O my friend, it is so. We can say or think that his religion is a very important thing, if any one should have it, but we are not willing to seek for it. If the Lord has been pleased to operate on your mind by the influences of his Holy Spirit, as you trust he has, I hope the Lord will still continue his work in you through life. But let me entreat you to put your whole trust in God; make him sure as your own friend, and above all, give yourself entirely into the hands of your Saviour; who came to seek and to save that which was lost. When you write to me let me know all about your feelings. I long to see you, my friend, and all your father's family. I remember all your father and mother's kindness while I was with them; though I am in fear that I do not feel thankful enough to God for it.

"If you should ever come to Connecticut do take some pains to find me where I am, for I long to see you with brotherly love.

"I would desire your solemn prayer before your heavenly Father for

Your affectionate friend."

To Mr. E. W. of Torringford.

"August 5, 1816.

"*My dear Friend,*

"I hope you will not think it strange

that such an one as I should write to you; for I am full of concern for the souls of others. O that the Lord would direct you in the right path.—May the Lord teach me what I ought to write this day. I have heard that your sickness is still continuing. But O, how is it with you now? Look now, my dear Elijah, and see whether you are prepared or unprepared, or whether you are fit to die or unfit—whether you are the Lord's or not. O my friend, consider how many are there who have been wheeled down to endless torments, in the chariots of earthly pleasures; while others have been whipped to Heaven by the rod of affliction. O how good had it been for some of them if they had never known the way of life by the crucified Saviour. We have great reason to tremble when the Holy Scripture teaches us that few shall be saved. Much more when it tells us, that of that rank of which we are, but few shall be saved: for it is written, "Many are called, but few chosen." I often think of you, my dear friend Elijah, since I heard of your sickness. You perhaps sometimes think about dying--and what must be your end—and how you have misimproved your best opportunities, &c. O what a dreadful thing it is to die in a sinful state! My

friend, how do you expect to find joy and peace in Heaven if you should die in your sin? How have you neglected the free offer of salvation, which is offered to you "without money and without price!" Haste, O my poor friend, and get up out of your sleep of sin and death, and the Lord Jesus Christ will give you life, comfort, health and strength—For there is none but Christ can do a helpless sinner good. Now, therefore, my friend, haste to look to Christ with faith, and ask for mercy and forgiveness of your sin. I feel for you, my dear friend, for the worth of your poor and never dying soul. O don't refuse this lovely and welcome Saviour any longer:—the more you reject him, the more you grow worse; the more you hate him, the greater will be your condemnation. O poor Elijah, choose the meek and lowly Jesus for your everlasting portion. Consider the danger in which you now live upon the brink of everlasting woe. Your sickness, I fear, will take you away from the world into a solemn and silent grave. O Elijah, Elijah W. where are you? Are you willing to leave this world of sin and death and be at rest? Are you willing to die now? In time of sickness we ought to keep our hearts right towards God, in order to be

cheerfully willing to die. For "death is harmless to the people of God."—The righteous hath hope in his death, but the wicked is driven away in his wickedness." Follow not, my dear friend, after the example of mankind, but after Christ's—make no kind of excuse; turn unto God and live. Be not offended because I have taken this opportunity to write to you in such a manner. Let all be taken into serious consideration. It cannot hurt you my earthly friend. And it may keep your heart from shrinking back to consider that death is necessary to fit you for the full enjoyment of God. Whether you are willing to die or not, there certainly is no other way to complete the happiness of your soul. The happiness of the eternal world of heaven commences immediately after death. Now can you, my dear Elijah, say, "I will arise and go to my Father and say, Father I have sinned," &c. O why are you so unwilling to accept the free offer of mercy? And why will you still shut Christ out of the door of your heart; when he still is knocking, and saying, "Open to me my sister, my love," &c. O poor friend of mine! I do not speak of your being poor in body, but your soul is poor: wanting of the bread of life. This is why I need to

speak of your being poor :—for without the love of God in the heart of a man, that man is poor.

"If you are a friend of Christ, be not afraid of death and eternity ; for death cannot hurt you, nor your soul. Why then are you afraid that your sickness is unto death ? If you were to die in sin—if death were to reign over you "as a tyrant—to feed upon you as a lion doth upon his prey" —if death were to you to be the prison of hell, then you might reasonably startle and shrink back from it, with horror and dismay. But if your sin has been blotted out of the Book of God's remembrance ; or if the Saviour hath begun his good work in you, why should you be afraid of being taken away from the world ? and why not bid welcome to the King of terrors ? My dear Elijah, our lives are short, and they like the smoke of the fire, are hastening away.

"Well if our days must fly,
"We'll keep their end in sight," &c.

"Remember, my dear Elijah, that I am not the teacher of the heart, nor the judge of it. The Lord Jesus is your teacher—He can make you feel. He can make the blind to see—and the lame to walk—and

the sick to be healed—and above all, He can make you and I happy or miserable in eternity. All what I have said to you, my friend, will be remembered in the day of God's wrath. You and I shall both render our account to that God who hath made us, at the Day of Judgment, for what deeds we have done in the body. Whether we have done every thing right in the sight of Jehovah, or whether we have not. May the Lord God of Hosts bless you. May Jesus make you faithful unto death, and that you may have at last the crown of life in the eternal world of glory.

"You, O parents of Elijah, you have the means of doing good to your own souls—to improve your time in the service of God. Where then shall you be after the returning of your bodies to the dust—when your bodies shall become food for the worms of the earth?

"Brothers and sisters of the sick man—Your days will soon be over; and the road upon which you are all riding towards eternity soon will be ended. Remember, O my friends, that the eyes of the Lord are upon you all, beholding the evil and the good. Your souls are worth a thousand and million times more than such a world as this. Be careful lest they be lost in the snares

and temptations of Satan: for they are many and ready to carry away your souls into darkness and despair. O that the Lord would smile upon you in pity and compassion, and save you from eternal death. Look up now, my friends, to Christ —which is your life."

The following letter was written to Mr. W. C. now a member of Yale College.

"CANAAN, Sept. 7, 1816.

"*My dear Friend,*

"Our interview yesterday was but short, and our short conversation with each other was sweet to my soul. You requested me to write to you, for which I am now taking my pen to begin our correspondence: not because I am destitute of companions here, but for our everlasting good. There is one of the best friends who is above all earthly friends; even Christ Jesus the Lord. But we are all by nature the greatest and strongest enemies to him. "All have sinned and come short of the glory of God." We are naturally opposers to God, and to the holiness of his nature, and unable to accept of his mercy which is offered to us "without money and without price."

"I have reason to bless Jesus Christ that he hath wonderfully turned my feet from the path that leadeth down to an endless woe. There is nothing more that I can do for him, for his great and wonderful work in the soul of such an one as I, than to be thankful for all which I now enjoy. But this is not all—"Give me thine heart, and let thine eyes observe my ways."—I hope that the God of all grace has been gracious to you, as he has to me. O that we both may rejoice with joy unspeakable and full of glory here and hereafter. The religion of Jesus which we now have embraced (as we hope we are passed from death unto life) is a strong helper of the soul, to help us on to the peaceful shore.

"I wish I could express my weak feelings to you, but alas! I cannot. It is a difficult thing to tell you that I love my Maker more than I do any thing else. Truly I do not love him enough. I have faith in him but a little—but I am sure I wish to love him more and serve him better than I now do. O what a stupid wretch and hard hearted sinner am I! Why should I have been spared so long, while many of my fellow mortals are gone over the other side of the gloomy graves; and I am yet on this side of eternity. O where are those now

who have gone before me? Remember, my dear friend, that we will soon return to the dust, and leave this world of perplexity and trouble, and all the useless pleasures in it, and be for ever miserable, or happy in the presence of the King of glory. O how happy it will be for christian souls to meet together and uniting their hearts in love at that time.

"When shall I reach that happy place,
And be for ever blest?
When shall I see my Father's face,
And in his bosom rest?"

"It is no matter however long or short the lives of Christians are, if their best moments are well improved, in order to meet their lovely Jesus in peace whenever they are called for. Let us live, my dear friend, as a stranger, and pilgrims on earth—let us feel lively in the faith of the Son of God—let us both seek for a better country than this—let us be faithful and humble believers of Jesus. I think I can truly say to my Lord, Lord my body and soul are in thine hands, do with them according to thy holy will. Thy will be done and not mine. The happiness of this world is nothing but a dream. It will soon pass away as the wind that bloweth. We must give up all

for Heaven, lest we perish at the presence of the Judge. The best present that we ought to make to Christ, is to give our whole hearts to him—and not "gold and frankincense and myrrh," as wise men of the East did.

"Do remember, my friend, those that are around you whose sins are unpardoned. Do pray for them. Remember my poor countrymen, who know not the way of life by a Redeemer. Do not forget to pray for your affectionate friend,

"HENRY OBOOKIAH."

Toward the close of the year 1816, Henry went to Amherst in Massachusetts, for the purpose of accompanying the Rev. Mr. Perkins, an agent of the Board of Commissioners for Foreign Missions, in a tour through that section of the country, to solicit donations for the benefit of the Foregn Mission School. The success of the solicitations was greatly promoted by the presence of Obookiah. Contributions were highly liberal, and often drawn from sources not before accustomed to yield any aid to purposes of charity.

The interest which he had excited towards himself personally is expressed in a letter from Mr. Perkins, written soon after

his death. "He was much beloved," he says, "by all who knew him in this region. He had awakened a lively interest in his welfare among them; and his death has cast a gloom over them which will not soon be dispelled. His recall to the world of spirits is one of those deep things of Providence which we cannot fathom."

A letter since received from the same respected source, contains several facts and observations which illustrate his character, and evince the peculiar acceptableness and influence of his visit in that quarter.

"I have rarely, if ever, (says Mr. Perkins) seen a person who seemed to set so high a value on time as Obookiah. What others would call leisure hours, would be busy hours with him. When alone, he was delighted in his literary studies. When in company, improvement was his object—and if the conversation was not immediately interesting to him, he would take his Pocket Testament and read, or repair to his study and his books.

"At a little circle of friends one evening, he said to me in a whisper, 'Time is precious, here are a few souls going to eternity, 'tis a good opportunity to improve.' Just as we were about to retire at the close of the evening, he addressed two youth in

the room for a few minutes, on the subject of religion, with great apparent effect.—Whether the alarm of conscience, which he was instrumental of exciting, proved lasting or not, I have never known. So valuable was time in his estimation, that if he had passed a day or an hour unprofitably, he would speak of it with deep regret.

"His humility deserves our notice.—One fact will illustrate this feature in his religious character.

"In visiting different towns, it was my practice to gratify the people, by calling on Obookiah to address them on the subject of Christianity. He was always appropriate, solemn, and interesting. Many flattering remarks were frequently made to him on that account. But though this was calculated to foster pride, and inspire him with unbecoming confidence, yet it actually produced the opposite—humility and self-distrust. A circumstance took place which justifies this observation.

"At a village of considerable magnitude, after the Missionary service had been performed, the Rev. Pastor of the Church appointed an evening meeting. Just before the meeting, it was observed to Obookiah, that some remarks would be expected from him. He modestly declined. The subject

was urged. He said, 'I'm a poor heathen, I don't know enough to teach people who live in Christian land' Being under my care, he applied to me to excuse him from the service. I replied to him, that I believed it to be his duty. The people had contributed generously. They were anxious to hear him speak on the subject of religion. You have always succeeded well. And what you shall say may prove a savour of life to some soul. Soon after, as we were passing to the meeting-house, observing his extreme reluctance, I asked the Rev. Mr. B. to urge and encourage him. Many things were said to persuade him, but his reluctance appeared to be invincible. As we arrived at the door, he again fled to me for refuge. Said he, 'Do excuse me—I can't say any thing—You can preach—it will do more good.' I told him I could not, as the people would be greatly disappointed. But when I said this, such had been his anxiety, and such his manner of expressing his feelings, that tears instantly started in my eyes, and gladly would I have preached for his relief. When the proper time came, he was called upon to address the meeting. He deliberately rose, and addressed the people with his usual propriety and seriousness. At the close of the

service, I passed by his pew, and invited him to walk with me. He was bathed in tears. I did not hesitate about the cause.—I tried much to soothe his feelings, but it was to no purpose. Mr. B. perceiving them, made an attempt to pacify him, but was unsuccessful. His soul seemed to refuse comfort. This was on our way to our lodgings. When we arrived at the house, I mentioned his feelings to the kind family where we were to lodge. Every expedient was tried to restore him to his wonted cheerfulness. But all our efforts were unavailing. After about an hour, one of the family took a seat near him, with a view to divert his mind. This attempt was successful.—And the first sentence he uttered, was, 'I'm a poor unworthy sinner—I feel as though I was lost.' His customary cheerfulness soon returned, and many in the little circle, who sat a long time sorrowing, had their sorrow turned into joy.

"The Bible was his best and constant companion. He always carried in his pocket a Testament, which was presented to him by a friend, who is now a Missionary to the Heathen. At a certain time he went about ten miles to visit one of his countrymen.—In changing his clothes, he left his Pocket Testament. On his return, he pleasantly

said to me, 'Blind man don't walk very safely without his staff.'

Obookiah's visit to this part of the country was of essential service to the cause of Foreign Missions. It has silenced the weak but common objection against attempting to enlighten the Heathen, that they are too ignorant to be taught. This sentiment has prevented much exertion. It had a wicked origin. We have first enslaved our fellow-beings, then degraded them by every menial service, deprived them of the means of mental improvement, and almost of human intercourse; and because, under these circumstances, people of colour are devoid of knowledge, we have hastened to the irrational conclusion, that all the Heathen are a race of idiots. Adopting this conclusion, multitudes are utterly opposed to making any attempt to turn them from darkness to light. Influenced by this opinion, groundless as it is, no reasonings, or arguments, or motives, which can be offered, are of any avail. But the appearance of Obookiah has done much in this region to wipe off this disgrace thrown upon the Heathen, and to remove the objection so often made. The proof he gave of talents, as well as of piety, carried conviction to many that the Heathen had souls as well as we, and were as

capable of being enlightened and christianized. Acknowledgments to this effect have frequently been made to me; and now in the circle of *his* travels, there is no occasion to combat this objection.

Another effect produced by his visit to this region is, that it has roused the slumbering energies of those who have hitherto done nothing in the missionary cause. Many have become interested for the benighted Heathen, and satisfied that the conversion of them to Christianity is practicable. And though they have never before lifted a finger, or contributed a mite, have now been prevailed on to do something. In several instances, dollars were handed me by persons who confessed that they had never done any thing before. This is an effect produced, which is not of a transient nature, but permanent. A feeling in the cause of missions has been excited, which will not soon subside.

His visit moreover has enkindled a spirit of prayer and benevolence in the bosoms of God's children, which was very much needed. Coldness and a circumscribed charity were too apparent. Especially were these visible with respect to the Heathen. But now there is evidently an increase of fervency and holy wrestlings in

the addresses of Christians to the throne of grace. They intercede for the unevangelized nations as though it was their heart's desire that they might be saved. Their benevolent efforts are more numerous, and more liberal. They not only exert *themselves* in this glorious cause, but they use their influence to induce *others* to come and do likewise. They refer them to Obookiah as an instance of the propriety and practicability of missionary exertion. While this instance encourages their own efforts, it greatly emboldens them in urging upon others the necessity and expediency of constant exertion in the cause of the Heathen.

Such have been the effects of Obookiah's tour in this region. And since such are the effects, and such was his character, it is not surprising that his death is so much lamented. Many flattering hopes were excited in the breasts of his friends here, but a righteous Providence has seen fit to blast them—But we have a foundation for our hopes that cannot be shaken. On this we may rest the Heathen cause, and feel secure, while human means and promising agents are swept away."

The following letter was written by Oboo-

kiah whilst at Amherst, to his companions at South Farms, (Litchfield.)

AMHERST, Jan. 1, 1817.

"*My Dear Brethren,*

"I long to see you all. You may perhaps be glad to hear from me, and to know how I am. I hope you are doing well, both in your studies, and your religious exercises of the morning and the evening, which is the duty of prayer.

I have seen one of our own countrymen at Enfield, about nine miles from this place. He has been in that place for ten years, and two years at Boston. Thus, he continued in this country just twelve years. He did come from Owhyhee and also his native place was Koihi, (well known such place.) From that place Capt. John took him on board the ship, and brought him over here, when he was not but fourteen years of age. His native name was Nablemah-hownah. Since I saw him I could converse with him but little, for he has lost the greatest part of our language. But he could recollect the names of many things, as far as he was able to describe them to me. While I was with him he could not keep his eyes away from me for wonder and gladness, to see such an one who came

from his own country. I staid with him two days at Enfield not long since. I spended the whole of my time with him while I was there. The first that I did, I took him by my side, to converse with him upon serious subjects. By his own words I judged him to be as one who was willing to accept of the free offer of mercy, though I fear he may in a time of temptation fall away, and all that which is sown in the heart. O my dear brethren and friends, he needed your prayers. Pray for him, that he may be brought to see the goodness of the Lord, and that he may be faithful to his own soul. Do not delay your prayers to the Almighty God for such an one, that is very dear to you. He now feels as though he was one of the greatest sinners that ever lived. Do you not all feel anxious for the soul of your own countryman, here now in this country? O that he may devote himself to the service of his Creator! I observed many times while I prayed with him, he would deeply cry with such a dismal gloomy, as if the wrath of the Almighty was upon him. I have heard last Sabbath noon, by a man who was well known to him, that this young man becomes more thoughtful ever since I come away. If this be the case, I would humbly beg at

the mercy seat for your prayers, that they may not be hindered. I shall see him again before a long time. He longs to see you.*

May God be with you all."

Henry returned from Amherst in April to South Farms. Here he remained with his countrymen, untill the first of May; when the school was removed to Cornwall the place of its permanent location.

He now had his mind bent upon becoming prepared, as soon as practicable, to preach the Gospel. He paid particular attention to preaching and made many remarks upon the subjects of sermons, and the manner of preaching them.

Some observations upon a common defect in preaching are well recollected. He complained of the practice of those ministers, who used such language in their sermons as was unintelligible to most of their hearers. Ministers, he said, preached to persons of every description; almost all were ignorant, *very few* had learning, and if they preach to *all* the people, they ought to preach so that all can understand. They

* This youth is now a member of the Foreign Mission School, and exhibits hopeful evidence of piety. The impressions made by the conversation of Obookiah were never lost.

ought to use plain language. If not, he said, "as well might preach in unknown tongue." *Every word*, he thought, should be plain, for "people," said he, can't carry *dictionary to meeting.*"

As Obookiah, at the time of his entrance into the schoool at Cornwall, had arrived at an age of considerable maturity, it may be proper that a more particular description should now be given of his person and character.

He was considerable above the ordinary size: but little less than six feet in height, and in his limbs and body proportionably large. His form, which at sixteen was awkward and unshapen, had become erect, graceful, and dignified. His countenance had lost every mark of dullness; and was, in an unusual degree, sprightly and intelligent. His features were strongly marked They were expressive of a sound and penetrating mind. He had a piercing eye, a prominent Roman nose, and a projecting chin.

His complexion was olive, varied equally from the blackness of the African, and the redness of the Indian. His hair was black, worn short, and dressed after the manner of the Americans.

In his *disposition* he was amiable and af-

fectionate. His temper was mild. Passion was not easily excited, nor long retained. Revenge, or resentment, it is presumed, was never known to be cherished in his heart.

He loved his friends, and was grateful for the favours which he received from them. In his journal and letters are found frequent expressions of affection and gratitude to those who had been his benefactors. To families in which he had lived, or to individuals who had been his particular patrons, he felt an ardent attachment. One of the latter, who had been separated from him for a considerable time, he met with great delight; and after the first customary salutations, said to him, "I want to see you great while: you don't know how you seem to me: you seem like *father, mother, brother, all.*"

In his understanding, Obookiah excelled ordinary young men. His mind was not of a common cast. It was such that, with proper culture, it might have become a mind of the first order. Its distinguishing traits were sound common sense, keen discernment, and an inquisitiveness or enterprize which disposed him to look as far as his mind could reach into every subject that was presented to his attention.

By his good sense he was accustomed to view subjects of every kind in their proper light; to see things as they are. He seldom misconceived or misjudged. By his companions his counsel was sought, and regarded as decisive. He had that clear sense of propriety with regard to his own conduct and the conduct of others, which always commands the respect or excites the fear of those who behold it. Had he been disposed to cultivate a talent for this purpose, he would have become one of the severest of critics upon the manners and conduct of those around him.

Few persons have a deeper insight into the characters of men, or have the power of forming a more just estimate of them, by their words and actions, than he had. Few are more capable of perceiving the exact import of *language*, or are less liable to be deceived as to its real meaning, by a designed ambiguity of terms.

His inquisitiveness existed in relation to all subjects of interest, and disposed him to make himself acquainted with every thing that was known by others and to discover whatever was within his reach. This trait was exhibited, especially, in his character as a scholar.

His inquisitive mind was not satisfied

with pursuing the usual round of study, but he was disposed to understand critically every branch of knowledge to which he attended. For this reason, his progress in his studies was not rapid—but as a scholar he was industrious, ingenious and thorough. His mind was also inventive. After having acquired some slight knowledge of the English language in its grammatical construction, he entered upon the project of reducing to system his own native language. As it was not a written language, but lay in its chaotic state, every thing was to be done. With some assistance he had made considerable progress towards completing a Grammar, a Dictionary, and a Spelling-Book.

He had also translated into his native language the whole of the book of Genesis.

These specimens of his industry and ingenuity, *when seen*, administer severe reproof to the sloth and dullness of most persons of much greater age, and of advantages far superior to his own.*

* In accomplishing this labour, Obookiah received the assistance of the Rev. Mr. F. now Professor of Divinity in Yale College. He had some assistance also from others. The manuscripts however, are all his own hand writing; and considered merely as proofs of application, are greatly to the credit of the industry and enterprize of

When Obookiah became a member of the Foreign Mission School, he had attended to all the common branches of English education. In reading, writing, and spelling, he was perhaps as perfect as most young men of our own country, of the same age and with common opportunities. He wrote a legible, manly hand, and had acquired the habit of writing with considerable rapidity. He had at this time studied the English Grammar so far as to be able to parse most sentences with readiness. He understood the important rules in common Arithmetic, and had obtained considerable knowledge of Geography. He had studied also one book of Euclid's Elements of Geometry, and of his own accord, without a regular instructor, had acquired such knowledge of the Hebrew, that he had been able to read several chapters in the Hebrew Bible, and had translated a few passages into his native language. He had a peculiar relish for the Hebrew language, and from its resemblance to his own, acquired it with great facility.*

one so young, and uninstructed. They could have cost him no less than the constant labour of many months.

These manuscripts, though now imperfect, will afford much aid to future translators and Missionaries.

In consequence of this resemblance in the structure

The winter before he came to the school he commenced the study of Latin. This, he pursued principally after he became a member of the Institution.

In his *manners*. Obookiah was habitually grave and reserved. In the presence of his friends however his conversation was often sprightly, and rendered particularly entertaining by a fondness for humor, for which he was distinguished. This he oftener exhibited by a quick perception and relish for it in others, than by actually displaying it in himself. Yet he sometimes gave evidence in his own remarks, of possessing no small degree of genuine wit. When conversing with his companions in their native language, he frequently afforded them much amusement by the pleasant and humorous cast of his conversation.

The customary deportment of Obookiah however, was serious, and dignity strikingly characterized his manners. Few young men, it is presumed, command so much respect from persons of every age and character. Notwithstanding the familiarity which he used with his companions, he maintained an influence over them, becom-

of the two languages, Obookiah found it much less difficult to translate the Hebrew, than the English, into his native tongue.

ing the relation of an elder brother, or even that of a respected parent. In his intercourse with *them* the dignity of his character was peculiarly visible. A motion of his head often made known to them his will, and obtained the compliance which he desired.

His manners had become in a considerable degree refined. A gentleman of respectability who visited Cornwall, and had a particular interview with him, observed, that he had met with but few persons of any country, more gentlemanly in their manners, or intelligent and interesting in their conversation.

Obookiah was a decided and consistent *Christian.* His conduct was habitually under the influence of principles of piety. He manifested a strong interest in the general prosperity of religion, and expressed in his conversation as well as his letters and diary, ardent desires for the salvation of his fellow-men; and especially of his *countrymen,* for whom he fervently prayed, and in whose behalf he often requested the earnest prayers of his friends.

In his writings, satisfactory evidence is furnished of his own personal experience of the power of divine grace. In these may be seen, his convictions concerning the

character of his unrenewed heart; his views of the *grace* and *glory* of the Saviour; his entire reliance upon the merits of Christ for justification, and the employments and duties in which he found his only happiness through the whole course of his Christian life.

Besides this evidence, and that which was furnished by his exemplary conduct, the following facts will afford additional proof of his ardent piety.

While a member of the Institution at Cornwall, he was in the habit of attending a weekly meeting with his companions on Saturday evening; in which, in addition to the usual exercises of a religious meeting, he questioned them individually concerning the state of their minds, and addressed to them such observations as the particular situation of each seemed to demand. Others in a few instances have been present, and have been greatly surprised both at the ability which he possessed of eliciting the feelings of his companions, and at the pertinency and wisdom of his remarks.

He once observed to a friend, whilst in health, "I have *many times* so much enjoyment in the night I cannot sleep."

At another time, "*When I have done*

wrong, I am always sorry—I am so sorry!"

He excelled and delighted in prayer. In a letter from the Rev. Mr. Perkins, who often witnessed his performance of this duty in public assemblies, and had also a favorable opportunity of becoming acquainted with his secret devotions, it is observed, "Prayer seemed to be his daily and nightly business: in this duty he not only appeared to take great delight, but he was pertinent, copious, and fervent. It was almost impossible to hear him pray and not be drawn into a devotional frame. I have repeatedly witnessed great numbers in a meeting melted into weeping, and in one instance the greater part of the assembly, and several sobbing, while he stood before the throne of God, filling his mouth with arguments and pleading for Christian and Heathen nations

"He remarked to me one morning as we were journeying, that the night previous he had spent chiefly in prayer for a youth who happened to reside in the family where we had been kindly entertained."

He was once requested by a clergyman to attend a religious meeting with him, and make such observations as he thought proper to the people. Previously to the hour

appointed for the meeting, he proposed to the minister that they should retire, and spend a short time in supplicating the blessing of God upon the duties they were about to perform.

Obookiah considered it as his duty, and made it his habitual practice, to converse, as he had opportunity, with persons whom he supposed to be destitute of grace, and urge upon them the necessity of immediate repentance. In several instances his conversation has made impressions which have terminated in an apparent conversion of the soul to God.

After Henry's return from Massachusetts he maintained a correspondence with several persons of respectability, residing in the different parts of the country which he had visited. A very few only of his letters have been obtained; and parts of these are of so local and private a nature as to prevent their being inserted with propriety in this volume.

Extracts from two of them will follow.—The first was addressed to S. W. Esq. of Greenfield.

"CORNWALL, June 16, 1817.

"*My dear Sir,*

"Again I take my pen to embrace this

opportunity in writing. Indeed, on this very day I received a most affectionate letter; and when I come to unseal it, lo! it was from my dear beloved friend, Mr. S. W.! How, or what an answer can I give for it? My dear friend, I received your letter with a thankful heart. I rejoice to hear that you have still a lively thought concerning the great things of eternity. O that our thoughts and hearts may be united together in the fear of God, and in love of the Lord Jesus—whom you spoke well of. Indeed, my dearest friend, we are in a great debt, both to God and to his Son Jesus Christ. We have owed them ten thousands of talents! and alas! how would we repay for all? Notwithstanding the greatness of our due to God for all his goodness and kindness towards us, yet we can repay it, by giving up ourselves to him: for he does not wish for ours, but us: for thus it is written, "My son give me thine heart, and let thine eyes observe my ways." Your observations which you observed in this your letter, are just as the thoughts of a true and humble believer in God—and as one that fears God. Surely it is as you say, that the supreme love and affection must we give to him, who is the Lord over

all and blessed for ever. Pray that these thoughts may not be mislaid in our hearts.

"Since I received your letter, my companions had the curiosity for knowing the person from whom the letter was sent. I told them from one of my friends at the place where I was kindly treated by them. They were very much pleased with the letter—supposed that you was a friend of Christ, and a true believer in God, by what you spoke well, both of Christ and his character. To whom I answered that I had a strong love for you, and hope that you may be a fellow-traveller through the journey of this wilderness world. O that we both may meet in the presence of God in the eternal world above, where sin will never enter there. Let us not neglect the duty which we owe to God to love him with our hearts, souls and strength—and let us *pray without ceasing*.

"With this I must leave you, my dear friend, in the hand of God. Look to him to receive instruction and to know his holy character."

The following letter was written to A. S. Esq. of Amherst, dated

"CORNWALL, Aug. 15, 1817.

"*My dear Friend*,

"Your letter of late gave me a great

satisfaction. And since I have received it, I do now think that I was in a fault for not giving you an answer for it sooner; but be so kind as excuse me. You know not what joy and pleasure I had since I received your letter. O what happy news! It gives me a suitable joy to hear that the Lord has visited Amherst once more, with the influences of his Holy Spirit, and that he has already plucked as brands from the burning, some of those who once had been destitute of the Grace of God, and yet are now bowing down to the sceptre of King Jesus. O that the professed followers of the meek and lowly Jesus, be more and more lively in this most glorious work of our blessed Redeemer. Let every Christian be more and more deep sensible that the glory of every good work here below must come from God; as we read that he is *the giver of every good gift, and every perfect gift is from above.* We cannot expect to see a single soul coming out of the kingdon of Satan, into the kingdom of Christ, unless we see one or more faithful and humble Christians, running forward in spirit without any least of doubt, nor fail from doing whatever duty God required of them. O let us all entreat of the Lord that he would show unto us of his holy character a perfection,

that we may be able to love and to serve him more and far better than we now do. Let us have a more realizing sense of our ingratitude and unfruitfulness in the eyes of the all-seeing God; let us be faithful in our duty, and may the great grace of God be sufficient for us all.

"I have not heard any news since I came away from Amherst. The only information that I can give is the present situation of this Institution, under which we are placed. Our school is going on very regularly, and the scholars are making some progress in ther studies. One of our members is become a born in Christ, since he has been here, and I trust there is no small degree of happiness. He is now rejoicing in the hope of the glory of God. O that the Lord would be pleased to bless this school. I humbly beg of your prayers for this school, that each member of it may become a member of the household of God. Please to remember me to Mr. and Mrs. P. and family. Tell Mr. P. that I shall write to him as soon as I can, but I dare not make any promise to set a time when.

Yours, H. Obookiah.

About the commencement of the year 1818, Obookiah became seriously indispos-

ed, and was obliged wholly to abandon his studies. A physician was called, and speedy attention paid to his complaints. It was soon found that his disease was the typhus fever; and a thorough course of medicine was commenced, which after one or two weeks appeared to check the progress of the disorder, and confident expectations were entertained of his recovery. Hope continued to be cherished until it became evident that his strength was wasting, and that his constitution, naturally strong, was giving way to the violence of the disease, which had taken fast hold of him, and had not been essentially removed. Notwithstanding the unremitted care and the skill of his attending physician, and the counsel of others called to consult with him, the kindest and most judicious attentions of the family into which he had fallen, and the universal solicitude of his surrounding friends, he continued to decline, until the night of the 17th of February; when his happy spirit was released, and his joyful anticipations realized, that *he should soon reach his heavenly Father's house.*

In this last lingering sickness, the christian character of Obookiah was advantageously exhibited. His patience, cheerfulness, resignation to the will of God, grati-

tude for the kindness of his friends, and benevolence, were particular subjects of notice and conversation to those who attended him during this interesting period. His physician said of him that "he was the first patient whom he had ever attended through a long course of fever, that had not in some instances manifested a greater or less degree of peevishness and impatience.

Mrs. S. in whose family he was confined, and who devoted her attention exclusively to the care of him, observed, that "this had been one of the happiest and most profitable periods of her life—that she had been more than rewarded for her cares and watchings by day and night, in being permitted to witness his excellent example, and to hear his godly conversation."

By this friend a part of his observations and answers, particularly within a few of the last days of his sickness, were committed to writing; and are as follows:

To one of his countrymen, as he entered the room in the morning, after he had passed a night of suffering, he said, "I almost died last night. It is a good thing to be sick, S——, we must all die—and 'tis no matter where we are." Being asked by another, "Are you afraid to die?" he an-

swered, "*No, I am not.*" A friend said to him, "I am sorry to find you so very sick"—he replied, "*Let God do as he pleases.*"

Mrs. S. frequently inquired of him if he would hear a few verses in the Bible. "*O yes!*" was his answer, "*'tis good*"—and after hearing, he would turn his eyes to Heaven, apparently in prayer. After a season of great distress, he broke out in an audible voice, and said, "If we put our trust in God, we need not fear." Frequently, when free from pain, he inquired for some one to pray with him; but often before he could be gratified his pains returned, and he forgot his request. The person whom he most frequently called upon to pray with him was his friend Thomas. They often prayed together, alone:—as they had done for years. In the language of his female friend, "Their souls appeared to knit together like those of David and Jonathan. Henry always appeared composed and apparently very happy, after a season of prayer with Thomas. In a season of fainting I left the room for a moment, to get some water, returned and found them weeping in great distress, supposing the time of separation had now come." Upon his enquiring for the Doctor, to whom he ap-

peared greatly attached, Mrs. S. said to him, "Henry, do you depend upon your physician?" "Oh! you don't know", said he, "how much I depend upon the great Physician of the soul." He enquired, "Does the Doctor say I shall get well?" It was answered, "He thinks it is uncertain:" to which he said, God will do what is right—God will take care of me." He observed to Mrs. S. "it is a fine pleasant morning." She said to him, "You are glad to see the light of the morning, after a dark distressing night." He replied, "*Oh! some light in the night—some light of God.*"

"After a season of distress for two hours, he appeared perfectly happy—he looked out of the window his eyes appeared fixed on some delightful object. I enquired of him, "Of what are you thinking, Henry?"—"*Oh! I can't tell you all,*" said he, "*Of Jesus Christ.*"

After sleeping for some time, he prayed very fervently, in these words, "O Lord, have mercy on my soul—Thou knowest all my secret sins—Save me for the sake of Jesus Christ, our Lord and Saviour—Amen."

He said to one of his countrymen, who had been a faithful nurse to him, "I must eat or I can't live"—and then enquired of him with anxiety, "Have you eat breakfast.

W——? How thankful you ought to be that you have strenght, and can eat." Soon he raised his hands and said, "*Oh! how I want to see Owhyhee! But I think I never shall—God will do right—he knows what is best*"—and burst into a flood of tears "W——, if you live to go home, remember me to my uncle."

To dear H. he said, "I am thinking most of the time, how good God is—how kind to me." His companions were mentioned. He said, "They are all very good; they have done a great deal for me. But they must be good for themselves too."

"He appeared very affectionate to all especially his countrymen. He insisted on some one of them being with him continually; would call very earnestly for them if they were out of his sight; and would be satisfied only with this, that they were gone to eat or to rest". To one of them he said "W——, I thank you for all you have done for me; you have done a great deal; but you will not have to wait on me much more, I shall not live." To another, "My dear friend S——, you have been very kind to me; I think of you often; I thank you; but I must die G——, and so must you. Think of God G——, never fail." To another, "You must stay; perhaps I finish

off this forenoon. How much God has done for me and for you. !"

The day before he died, "after a distressing night, and a bewildered state of mind, he appeared to have his reason perfectly, and requested that his countrymen might be called." After they came in he enquired several times for one of them who was absent, and for whom he had no hope; and said, "I have not seen him much—I shan't see him—I want to talk to him."—When the rest had seated themselves around his bed, he addressed them most feelingly in his native language, as long as his strength would permit. As much of the address as could be recollected, was afterwards written in English by one of his countrymen, and was essentially as follows:—

My dear countrymen, I wish to say something to you all—you have been very kind to me—I feel my obligation to you—I thank you. And now, my dear friends, I must beseech you to remember that you have got to follow me. Above all things, make your peace with God—you must make Christ your friend—you are in a strange land—you have no father—no mother to take care of you when you are sick—but God will be your friend if you put your trust in him—He has raised up friends

here, for you and for me—I have strong faith in God—I am willing to die when the voice of my Saviour call me hence—I am willing, if God design to take me. But I cannot leave you without calling upon the mercy of God to sanctify your souls and fit you for Heaven. When we meet there we shall part no more. Remember, my friends, that you are poor—it is by the mercy of God that you have comfortable clothes, and that you are so kindly supported. You must love God—I want to have you make your peace with God. Can't you see how good God is to you? God has done great deal for you and for me. Remember that you have got to love God, or else you perish for ever. God has given his Son to die for you—I want to have you love God very much. I want to talk with you by and by—my strength fails—I can't now—I want to say more"——

This is probably but a part of what was spoken, and that imperfectly translated.—The address, under the circumstances in which it was made, was affecting beyond description. The weakness of Obookiah, which was such that it was with difficulty that he could utter an audible sound; the *peculiarly affectionate* and *earnest* tones of his voice, the voice occasionally faltering in death;

his companions sitting around him, with broken hearts—some of them almost unable to support their grief—the address being continued until his strength was entirely exhausted, rendered the scene literally overwhelming—Loud sobbing was heard throughout the room; and from persons little accustomed even to weep.

After Henry had ceased to speak, one of his countrymen, at his request, communicated in English, to those of his companions who were not able to understand the *Owhyhee* language, such things as Henry had previously committed to him for that purpose.

An hour or two after this, when Obookiah had obtained a little rest, his countryman, who had been absent during the address, coming in, he said to him, "Sit down G——, I have been talking with the other boys—They have been very kind to me—I can't pay them—but the Lord Jesus has enough and to spare—not money nor wine—he will reward them. You, G——, as well as I are a poor boy; you have no father nor mother here. God has given us good friends, and you must love him and serve him G——; and when we be departed here, we may praise God for ever. We must all die. Doct. C. cannot save us when we are sick unto death. You and I are sin-

ners. May the Lord Jesus have mercy on our poor souls—I must rest."

To a son of the Rev. Mr. S. who came to his bed-side, and after looking at him, was about to withdraw, he said, "Wait—wait—I wish to speak to you. P——, you have got to be a great boy—you have been to school a great deal. Remember you will be examined at the Day of Judgment, for your improvement." To a friend, he said, "My faith holds out." To another, "How soon shall I be taken away?" It was answered, "pretty soon." He was asked, "If you could have your choice, would you choose to live or to die?" He replied, "I do not know; I wish to live to do good; if it were not for this, I do not wish to live another moment." And added, with much apparent grief, "*I've lost my time—I've lost my time.*" To another friend, he said, "*I have no desire to live, if I can enjoy the presence of God, and go where Christ is.*" Looking down at his feet, which bore evident marks of approaching death, he cried out, "*Oh, Mortality!*" His physician requested him to take some medicine which was disagreeable to him; he said, "Wait, wait, Sir, till to-morrow;" but soon consented, and said, "perhaps there will be no to morrow." The eve-

ning before his death, the Rev. Mr. Mills, whom he always called "Father," came in to see him. He looked at him very wishfully, and said, "Will you pray, Sir, before we part?" He listened to the prayer with fixed attention, and when it was closed, said, as he had done in every instance before, "*I thank you, Sir*"—and this with a sweetness of voice, and an expression of countenance, which none can conceive but those who witnessed.

As death seemed to approach, Mrs. S. said to him, "Henry, do you think you are dying?" He answered, "Yes ma'am" —and then said, "Mrs. S. *I thank you for your kindness.*" She said, "I wish we might meet hereafter." He replied, "I hope we shall"—and taking her hand, affectionately bid her *farewell.* Another friend taking his hand, told him that he "must die soon." He heard it without emotion, and with a heavenly smile bade him his last adieu.

He shook hands with all his companions present, and with perfect composure addressed to them the parting salutation of his native language, "*Alloah o'e.*"—*My love be with you.*

But a few minutes before he breathed his last, his physician said to him, "How do

you feel now, Henry?" He answered, "*Very well—I am not sick—I have no pain I feel well.*" The expression of his countenance was that of perfect peace. He now seemed a little revived, and lay in a composed and quiet state for several minutes. Most of those who were present, not apprehending an immediate change, had seated themselves by the fire. No alarm was given, until one of his countrymen who was standing by his bed-side, exclaimed, "*Obookiah's gone.*" All sprang to the bed. The spirit had departed—but a smile, such as none present had ever beheld—an expression of the final triumph of his soul, remained upon his countenance.

A

SERMON

DELIVERED AT THE FUNERAL OF

HENRY OBOOKIAH,

A NATIVE OF OWHYHEE,

AND A MEMBER OF THE

FOREIGN MISSION SCHOOL

IN

CORNWALL, CONNECTICUT,

February 18, 1818.

BY LYMAN BEECHER, A. M.
PASTOR OF A CHURCH IN LITCHFIELD.

New-Haven:

PUBLISHED BY NATHAN WHITING,
Agent of the Foreign Mission School.

S. CONVERSE, PRINTER.

1819.

SERMON.

PSALM XCVII. 1, 2.

The Lord reigneth let the earth rejoice, let the multitude of the isles be glad thereof. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

THIS language, highly figurative, is employed to describe the mysterious events of the Providence of God. It represents the Most High as moving onward to execute his purposes, surrounded by clouds and impenetrable darkness; and teaches us that his ways are not as our ways, nor his thoughts as our thoughts: that he governs the world in a manner above our comprehension, and veils his designs in such obscurity that none by searching can find him out: and yet that his administration is no less an object of confidence and joy, than if we knew the particular design of each event.

Though clouds and darkness are about his path, let the earth rejoice: let the multitude of the isles be glad, that the Lord reigneth, for righteousness and judgment are the habitation of his throne.

When, however, particular events of Providence are declared to be mysterious, it is not intended, that Revelation does not shed such light upon the darkness as that we may perceive, in some instances the immediate, in others the more remote, and in all the ultimate design of God in what he does.

The meaning of the text is, that Providence, in itself considered, is often totally inexplicable, and that had we no means but the dark event, from which to infer the designs of God, we should often be involved in impenetrable darkness.

It is proposed in this discourse to notice,

I. Some of the dispensations of Providence, which are in themselves considered mysterious.

II. Some of the reasons why, notwithstanding the light which revelation affords, they still appear mysterious.

I. I am to bring into view, some of the

dispensations of Providence which are, in themselves considered, mysterious. And,

1. The existence of natural evil is a mysterious event.

How easy it would seem to be to prove, from the perfections of God, that no suffering can be permitted to exist in his dominions. He is infinitely benevolent, wise and powerful. He made all things to illustrate his glory, which consists in benevolence, and can misery, produced or permitted, illustrate benevolence? Cannot infinite wisdom plan a system which shall include enjoyment only, and infinite power carry into effect the designs of infinite benevolence and wisdom for the production and perpetuity of unmingled good?

How irresistible the conclusion would seem to be, that no evil can be suffered to exist under the government of God; and yet how fallacious the conclusion.

God *is* benevolent: He made the world, and governs it, to illustrate his benevolence: And still the earth is a vale of tears.

2. The existence of moral evil is an event yet more mysterious than the existence of natural evil.

God is holy, and he commands all his accountable subjects to be holy. He loves holiness, and he abhors sin and was able to prevent its existence. He could have forborne to create whom he foresaw would rebel; or he was able to keep them from falling. But he did not do it. Abhorring sin with all his heart, and able to keep it out of his dominions, he permitted it to enter.

3. The successful opposition to the Gospel, which God has permitted, is mysterious.

We should conclude that the benevolence which had produced an atonement sufficient for all men, would make the application of the remedy commensurate with the disease; and that the tempter from the beginning would have been cast into the bottomless pit, and all mankind, in all ages, from their earliest years, reconciled to God.

Instead of this, the God of this world has reigned in the hearts of the children of disobedience, and carried his plans of opposition, at times, almost to the total extinction of the Gospel.

At the period of the deluge, one family only remained for God, while through the

earth every imagination of the heart of man was only evil continually.

At the calling of Abraham, the effect of the miraculous destruction of man by the flood had ceased, and all, with a few exceptions, had relapsed again into idolatry. In Egypt, the church was threatened with extermination, alike by her own declension, as by the hand of despotism. And in the land of Canaan, what reiterated apostacies to idol worship took place; until ten tribes out of the twelve went into irretrievable revolt; while in the remaining two, the light of life did but just glimmer in the socket, until the Messiah came. At the introduction of Christianity, what formidable opposition was made to the kingdom of Christ; and though at length his cause seemed to triumph, how soon by the instrumentality of Mahomet and the Pope, did Satan regain his lost dominion over man.

The reformation was a glorious event: It enlightened and emancipated half Europe. But where is the light which once shone in the reformed churches? Succeeded, in some instances, by Papal darkness, and in many instances succeeded by the disastrous twilight of Unitarian philosophy; while few, comparatively, have watched and kept their

garments clean, and their lights trimmed and burning.

"Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat: Strait is the gate and narrow is the way that leadeth to life, and few there be that find it," is a concise description of what has yet been.

4. The prosperity of the wicked and the afflictions of the righteous, have always been mysterious events.

God is holy and just, and it would be natural to expect, therefore, that he would govern the world in such a manner as should display his approbation of the righteous and his abhorrence of the wicked. Instead of this, the wicked more frequently than the righteous, have been raised to power, honor, and wealth. They have been the oppressors, and the righteous the oppressed—the persecutors, and the righteous the persecuted. To all the ordinary evils of life the righteous have been exposed in common with others; and besides these, to all the peculiar calamities of persecution.

It was this view of the prosperity of the wicked and the afflictions of good men,

which produced the mental conflict and distress recorded in the seventy-third Psalm, and which the instructions of the sanctuary alone could remove.

5. The premature death of the pious and the useful members of society, while the profligate and mischievous are permitted to live, is a mysterious providence.

Edward the VI. pious, learned, exemplary, and disposed to favor the Reformation, which God also intended to accomplish, died at the age of sixteen, and opened the way for the bloody Mary to ascend the throne. The irreligious and dissipated Charles II. lived to the age of fifty-four, to corrupt the nation by his pestilential example; and Voltaire, boasting that he would extirpate the Christian religion, and devoting his uncommon resources with uncommon activity to that end, reached the advanced age of eighty years; while Spencer, prepared for pre-eminent usefulness in the Church of God, was cut off at the age of twenty-one

In the premature death of the ministers of the Gospel especially, the Most High seems to counteract the providential indications of his own will.

By the rapid population of our country,

the distribution of Bibles, the labors of Missionaries, revivals of religion, and the efforts made to evangelize the world, a great and increasing demand is made for ministerial labor. The cry, "give us ministers," becomes more importunate every year. In this emergency, we should expect that the Most High would regard with peculiar favor the life and health of his ministering servants; that none would be arrested by sickness or cut off by death, in the course of preparation: that none just entering the field of labor, would drop into the grave; none be sequestered by ill health; and none be dismissed from their toils, till the energies of life had been exhausted in his service.

Instead of this, we perceive no discrimination, unless it be that the lives of ministers are more precarious than those of other men. In his mysterious course, the Most High cuts down the youth in the midst of his preparatory studies, or when just entering the field; others fall in the midst of their days; and multitudes, long before age has enfeebled the mind, or paralized the arm; and still the irreligious are permitted to live, by their scoffs and pestilent example to obstruct on earth the work of salvation.

II. I am to consider some of the reasons why, notwithstanding the light which revelation affords, some of the ways of God still appear mysterious.

There are two general considerations which render the providence of God mysterious; the one, resulting from the constitution of things, and the other, from inattention to the revealed exposition which the Most High has given of his ways.

In the constitution of the Divine administration, the following things render his ways mysterious.

I. The comprehensiveness of the Divine plan.

We form our expectations of what the Most High will do, as if he had only this world to govern, and all the effects of his administration were confined to time; and were this the fact, the events of his Providence would doubtless be vastly different from what they are.

But he upholds and governs, it may be, millions of worlds besides this, and the consequence of his administration here may, and probably will affect, all his dominions throughout eternity. His ways are ever-

lasting, and the consequences of his dominion without end.

The events which we witness, are, of course, parts only of a series of events, which commenced their course before we had being, and which will hold on their course, in the relation of cause and effect, for ever.

The wisdom of each event, does not consist in itself, merely as an insulated event, or in its immediate consequences, as subjected to human inspection, but in its connection with antecedent and subsequent events, in its connection with the whole plan of Jehovah, and in its aggregate influence through eternity.

But this extended influence and connection, can be known only to him who inhabiteth eternity.

2. The distance of providential results, which take place in time, from their causes, renders the Providence of God mysterious.

We are ever disposed to look at the immediate consequences of things, and to regard the ways of God as plain or obscure, as they accord with, or contradict, our expectations. Whereas, many of the most

important results of an event of Providence to-day, may not come to pass in a century, or thousand years.

The ten tribes were dispersed 3000 years ago, and the Jews almost 2000; and yet, a most important result of these events, is to be accomplished by their restoration and its sanctified efficacy in the conversion of the world.

The Greeks were raised by the Providence of God to great scientific eminence. But events existing long since the extinction of their glory, announce an important end, for which, in the Divine purpose, they were thus exalted.

It was the scientific light of Greece, that blazed upon the empire of Rome, glimmered through the dark ages, burst out again at the Reformation, and now illumines the page of the Bible translator, and sanctified to holy uses, shines more and more to the perfect day.

3. The contrariety between the immediate and remote consequences of an event or course of dispensations, renders the ways of God mysterious.

The immediate consequence may be calamitous, and the remote effect joyful; and

the immediate consequence may be joyful, and the remote consequences calamitous.

No affliction is for the present joyous, but grievous; but it produces often, the fruits of righteousness and peace.

The prosperity of wicked men is for the present to them an auspicious event; but, the latter end of it is destruction.

Jacob in his disappointment, cried out, "All these things are against me," when his sorrows were preparing for him the overflowing cup of joy. And the wicked, while they rejoice in the beneficence of heaven, are filling up the measure of their sins, and fitting themselves for destruction.

4. The most high accomplishes also such a multitude of ends by the same event, that his Providence is dark, often, from our seeing but a small portion of the ends which he brings to pass by it.

There is such a connection between the natural and moral world, and such an influence of moral agents one upon another, that every motion of the Divine hand produces effects in all durations.

While millions sleep, how many holy and unholy actions are suspended. But let the sun, by the omnipotence of God, be made

to rise, and how many myriads of perceptions, and thoughts, and motives, and moral exercises, and accountable actions, good and bad, will come into being as the consequence.

The moral exercises and actions of the civilized world, are effected extensively by the providential event of peace or war; an event decided often by the violation of a single individual, occasioned perhaps, by some single circumstance. Every wind that blows, and every wave that rolls, bears prosperity to some, and adversity to others, and produces an indefinite variety of moral exercises and actions, whose influence will be felt in all directions.

The death of every individual prevents an innumerable multitude of events, which had come to pass if he had lived, and occasions an equal number which had not come to pass, had he lived.

Had Bonaparte died in the cradle, it had been regarded as an ordinary event. But the continuance of his breath has agitated the world. Had he gained the battle of Waterloo, and preserved his empire, that, too, had changed the tide of events throughout eternity.

5. Our incapacity to determine what will

be even the more immediate consequences of an event, renders the Providence of God often mysterious.

The consequences of providential events depend, to a great extent, on their moral influence upon free agents; and though it might be expected, that experience had taught us to infer the effect from the cause, in reference to mind as well as matter; facts evince the contrary. The reason is, that unforeseen events are always thrusting themselves in, and changing the premises. Allow the maxim in reference to mind as well as matter, that the same causes, in the same circumstances, will produce the same effects; this only lays a foundation to infer what the effects will be of an event of Providence upon minds, provided all the existing circumstances are known, and remain unchanged.

But all the existing circumstances of a single mind are never known perfectly for a moment, but by the Omniscient; and all the existing circumstances at a given moment, remain not as they are for a day, or an hour. The motives involved in a course of Providence, are endlessly diversified, and are constantly changing; and their complex influence is constantly producing a

correspondent modification of human exercise and action. To decide then, exactly, what the effect of a Providence will be, we must not only know perfectly the endless diversities of the human mind, but that endless diversity of modifying influence which mingles with the event. But this no finite mind can foresee.

No man can predict, in the morning, every thing which himself will do, or form a plan with such fixed purpose, as that unexpected events will not modify his course of thought and action. Much less can he foresee the events which will betide millions, and modify endlessly the effects on other minds of any given providential dispensation.

This necessary ignorance of the future consequences of events, as they will effect the mind of man and modify the result of existing circumstances, is the cause of perplexity and disappointment to statesmen, and will prevent for ever what may be termed strictly political science.

What politician, for example, could foresee the spilling of a little wine upon the favourite of Queen Ann, by the Dutchess of Marlborough, and the peace with France in her extremity, which that event is said to have occasioned. Indeed, Sir William Tem-

ple has observed, that the consequences of the prominent political events in Europe, have in no instance, within his knowledge, accorded with the predictions of politicians.

The late William Pitt, endowed with uncommon political sagacity, formed two gigantic coalitions, to check the power which threatened to subjugate the world: each of which, though wisely conducted, were dashed in a moment, and augmented the power they were intended to limit. And still how blind was he to futurity? He did not perceive that these splendid victories of Bonaparte were the high road to ruin, and that the very greatness of his power would occasion his speedy destruction.

He felt as if all was lost, and died exclaiming, Oh my country! when her deliverance was at hand.

The sale of indulgencies dried up the resources it was intended to augment, and the blood of the martyrs nourished the seed it was intended to extirpate, and augmented the harvest it was designed to prevent.

The printing of cheap tracts for infidels, for gratuitous distribution, to expel the Gospel from the world, has given rise to Tract Societies and Bible Societies, by which infidelity will be expelled from the world, and the earth be filled with the knowledge of God.

The death of great and good men may awaken the fears and excite the prayers, and increase the responsibilities, and augment the exertions, of so many, as that the amount of useful exertion shall even be increased by these seemingly calamitous events.

The efforts in the land of our fathers to enslave the conscience, have produced in the New World liberty of conscience; and the measures adopted to secure conformity to the established worship of England, have produced there and here, an extended and perpetuated non-conformity.

The burning of the Serampore printing establishment, increased the notoriety of the institution, and interested the sympathies and secured the friendship, and prayers and charities of millions, even to the augmentation of its resources.

But another, and chief occasion of perplexity, with respect to the proceedings of God, is, our not regarding and constantly realizing the revealed ends, subordinate, and ultimate, of his government below.

The world is, in fact, in a state of rebellion against God: his law regards primarily the heart, and with the heart no man by nature obeys the law; and without the heart, actions, though conformed to its re-

quirements, are not regarded as obedience.

One object, therefore, of the Divine government, is to illustrate the character of man; to bring out his heart, and collect practical evidence of his entire depravity.

It seems to be the will of God, that moral character, as it exists in the heart, shall be illustrated by action. From this rule he does not exempt even himself. He could declare by word his benevolence: he has done it: but he chooses to display it by action. He could, as the Searcher of hearts, announce, and his word has announced, the total depravity of his subjects on earth.

But what He can see intuitively, his subjects can see only by evidence; and since man is depraved, it is his purpose that the evidence of the fact, to created minds, shall not rest on his declaration only. Hence he withholds divine restraint, and permits free agents to act out their hearts; and the result is, that by DEEDS they corroborate the Divine testimony, that all have gone out of the way.

And now it ceases to be so marvellous, that all flesh have been permitted to corrupt their way before God, or that idolatry has been permitted to darken and torture mankind, and Mahomet to extend his empire of delusion, and the man of sin to heal

the deadly wound which the beast experienced in the overthrow of Paganism. Forasmuch as men were in fact enemies to God, and did not like to retain him in their knowledge, God gave them up to vile affections, to prove by deeds what no other evidence could so fully establish.

It is another object of the Divine government to exhibit practical evidence of the malignant and incorrigible obstinacy of sin.

God sees it as it is in its nature: but that his subjects may see it, he permits sin to act itself out.

Hence the successful opposition permitted to be made to his cause. He has enkindled, and kept alive hitherto, just light enough of holiness in this world, to call forth practical evidence of the strength of man's malignity against it. He could have bound kings in chains, that they should not take counsel against the Lord to break his bands and cast his cords from them; and he could have expelled Satan ages since from the earth, and ended his temptation of man and his reign in the hearts of the children of disobedience.

But in that case wicked hands had not slain the Lord of Glory, and by doing it furnished demonstration of the murderous malignity of man's enmity to God; and

had the power of God, in the application of the atonement, been commensurate with its merits and sufficiency to save, how could the incorrigible obstinacy of sin have been illustrated as it is now illustrated by those who refuse life, and will die in their iniquity. The preaching of the Gospel to those who reject it takes off the cloak, and exhibits that obstinacy of heart, which in time and through eternity sees and hates the Father and the Son.

Another object of the Divine government, is to illustrate the beauty of holiness.

In accordance with this object, he places his people in such circumstances of temptation and sorrow as shall occasion practical evidence of the efficacy of holiness to resist temptation, to endure affliction, and give joy in tribulation.

He therefore affords no pre-eminence to his friends in point of worldly accommodation, and that the difference between them and the world may be manifest, he chastises and scourges them, in some instances, even more than he does the incorrigibly wicked.

To bring out the tried faith of his people which is precious in his sight, he conducts them through much tribulation to his kingdom, that their confidence in him and

their resignation to him, and that their humility, and meekness, and patience may appear.

He would also purify his children and fit them for Heaven; and for this purpose he often heats the furnace and applies the rod.

We are inclined to feel as if it must be the sole purpose of God to make his people happy in time; whereas it is, to a considerable extent his object to make them unhappy; by their trials to make them shine as lights in the world, to wean them from the world and to prepare them for glory. It is, also, a revealed object of the Divine administration below, to cause men to feel their dependence upon God. This, it is the constant propensity of man to overlook. A little strength tempts him to set up for independence; a little success to repose confidence in his own wisdom, and to eulogize his own goodness. God condescends to employ his friends in his work; but so prone are they to self-complacency and self-sufficiency, that he can employ them successfully, but a little while without exposing himself to robbery and them to self-destruction. He must, therefore, occasionally dash the earthen vessel in which he puts his treasure, and break the instrument he condescends to use, lest

the axe should boast itself against him that heweth therewith, or the rod shake itself against him that lifteth it up; and the lesson of disappointment must be repeated from age to age, to teach his wayward children to realize "of whom, and through whom, and to whom, are all things."

Finally, the Providences of God are often dark b cause we do not keep in view his ultimate end in all that he does.

It is the ultimate end of God in all his works to illustrate his glory. But his glory is his power, wisdom, and goodness. If then it be his object to display power, it is not so wonderful that he should unchain a world of madmen, and suffer it to rage against him, and rush on the bosses of his buckler. If it be his object to display his wisdom, we may perceive a reason why he has permitted the wicked to take counsel against the Lord, and to carry their plans for the destruction of his cause to the confines of success. He takes the wise in their own craftiness, turns their councils into foolishness, and carries head-long their best concerted plans.

If to illustrate his justice or his mercy be his object, then we might expect to see the crimes to be punished or forgiven, developed, that the severity of his justice, and the

riches of his grace, may be appreciated by all his subjects; and if he would astonish us by his patience and condescension, in what manner could these attributes be illustrated more strikingly, than by delaying for ages, the punishment of nations, and from year to year that of individuals, while his sun shines and his rain descends upon them, and the earth multiplies his munificence, and pours a profusion of blessings upon the disobedient and unthankful?

Inferences.

1. The Providence of God is not to be regarded as a moral law, or rule of life.

From its very nature, it cannot be a rule of life. It is the course of the Divine conduct in the administration of his government on earth; whatever he does, or for wise reasons permits to be done.

But it cannot be our duty were it possible, to do every thing that God does, much less to do every thing which he permits to be done, and yet whatever comes to pass in time, is considered in the Bible as being in such a sense a part of the Providence of God, that if it be auspicious, it creates an obligation of gratitude, and if inauspicious, an obligation of resignation to his providential will.

Beside, the Providence of God does not possess the requisite properties of a moral law or rule of life.

A law to be obligatory must express intelligibly the will of the lawgiver concerning the conduct of subjects. But the Providence of God makes no such intelligible disclosures, either of his character, or will, as shall answer daily; and amid all the diversities of circumstance in which we are placed, the purpose of a plain and practicable rule of conduct. Clouds and darkness are round about him; none, by searching his Providence can find out his will as a moral rule. The laws of no government can be correctly and amply inferred, merely, from the general course of the administration of the government; much less, can the will of God, as a rule of life, be inferred from an administration so extended, and so perplexed by inscrutable mysteries and contrary movements, as in the Providence of God.

It has been supposed by some, that the established connection in the Providence of God between virtue and happiness, and sin and misery, furnishes an intelligible indication of the Divine will as a rule of life. But to make the will of God apparent in this manner, success and happiness must

attend so invariably what he commands, and disappointment and misery what he forbids, as to leave no room for mistake.

But there is in the constitution of Providence, no such marked discrimination between good and evil, as the immediate consequences of human action, as right or wrong, but rather such a total want of discrimination as justifies the inspired declaration that "one event happeneth unto all;" that "the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill, but time and chance happeneth unto all." Such want of discrimination as prompted the desponding exclamation, "Surely I have cleansed my heart in vain and washed my hands in innocency." Many indeed are the afflictions of the righteous, while the wicked are not plagued as other men.—Twelve hundred and sixty years did the witnesses prophesy in sackloth, while the tabernacles of robbers prospered, and the proud were called happy, and they that tempted God were delivered.

The precepts of a law must also precede its sanctions, and be intelligible without them; but if the good or evil attendant on actions be the only indication of the Divine

will, the reward and punishment precede the precept, and from these only do we learn what the precept is. But did the Providence of God indicato plainly and universally his will, inasmuch as it does it by its sanctions only, it would not in that case be the *rule* of duty, but merely the medium of revealing it.

But it may be demanded perhaps, is not the Providence of God in fact regarded as a rule of life? Do we not appeal to providential admonitions and indications of duty? Do we not even say, that the Providence of God *makes* it our duty, to do or to abstain from doing things?

We do indeed use such language, but never with exact propriety; and yet in reference to circumstances which render it, perhaps, sufficiently intelligible.

Ability and opportunity to accomplish an action, are essential to the existence of moral obligation to do it. Now the Providence of God may supercede our ability to do what God has required, and in that case, may cancel our obligation. It may also restore our ability, and in that case may create obligation, not directly, by cancelling and re-enacting law, but indirectly by taking away, and restoring our ability or opportunity to obey.

The command, six days shalt thou labor, is of universal obligation. But sickness, a providential event, suspends the obligation and the restoration of health, a providential event, restores the suspended obligation by the restoration of ability to labour.

The great Apostolic commission, "Go ye out into all the earth and preach the gospel to every creature," brings a universal obligation upon pastors and churches, to propagate the gospel. But when a church is so persecuted, or so poor, as to be unable to do any thing, the obligation ceases; but is renewed again by a change of circumstances, which bring with them rest and resources. In this imperfect sense only, does the Providence of God make it our duty to do or not to do a thing. The obligation is always contained in some law, antecedently in being; and the Providence of God only modifies our duty, by modifying our ability and opportunity.

The view we have taken of the Providence of God, illustrates the necessity of a revelation, and the importance of extending it to all mankind.

A revelation is needed to declare the benevolence of God and the immortality of the soul; to reveal the laws of his govern-

ment with their appropriate sanctions; to announce to sinners a way of pardon which shall deliver from punishment and from sin; to explain the mysteries of Providence; to allay the fears of superstition, and inspire confidence in the ways of God, and resignation to his will; and to perpetuate an authorized system of instruction, which shall render revealed truths efficient principles of action.

The man who denies the importance of knowledge on these points, is a madman and not to be reasoned with.

Infidels assert, indeed, the sufficiency of nature's light. The volume of nature, they say, is open, and plain, and ample. Let them point us, then, to unequivocal evidence on its pages, of the Divine benevolence, and bring to light the immortality of the soul. Let them make us acquainted with the will of God and its sanctions, and answer the question, "How can man be just with God," or cease from sin? Let them by nature's light, dispel the darkness about his path and explain the deep mysteries of his way; how natural evil can have place in a plan of perfect benevolence, and moral evil in a government administered by perfect holiness.

The book of nature is a part only of God's

whole plan: the mere alphabet of the volume, compared with what is yet to come; and who, from the scattered letters and disconnected words, can read the history of eternity, and see the relative wisdom of his administration. Reason without revelation is the powerless eye of infancy, gazing upon impenetrable darkness. The actual state of the heathen world confirms our theory; mankind without a revelation, never have understood from the Providence of God alone the great points of his character, law and gospel. All heathen lands are at this day, without God and without any correct system of worship or morals; or appropriate means of sanctification or pardon.—They afford no evidence of holiness such as qualifies men for heaven, but rather unequivocal evidence of the unbroken dominion of sin.

They are terrified by the character, and corrupted by the example, and destroyed by the worship, of impure and sanguinary divinities. They are tormented by their own vices, by their religious worship, and by the vain fears of superstition. The Gospel is the only remedy which God has provided, and the exertions of those who are blessed by it, are the only ordinary means he con-

descends to employ to extend it to the destitute.

3. Temporary disappointments, and great trials in our attempts to extend the Redeemer's kingdom, furnish no evidence that our ways are not pleasing to God, or that we shall not ultimately prosper.

The temporary success of the wicked is no proof that the Most High approves of their ways, or that they shall ultimately prosper; on the contrary, we know that the triumphing of the wicked is short, and that by prosperity, they are only set on slippery places, to be cast down as in a moment.

But it accords with the past analogy of the Providence of God, and with the character and state of man, that he should try the faith of his people, and humble their pride and cause them to feel their dependence, and cry unto the Lord, before he consummates their benevolent desires.

He intended to give the primitive Christians a complete victory over Pagan Rome; but what fiery trials and protracted opposition did he first permit.

He intends to put an end to the delusions of Mahomet, and to the empire of the man

of sin: but what obstacles have intervened, and still remain, baffling the efforts, and deferring from age to age the hopes of the pious.

He had determined that the Islands of Otaheite and Eimeo, should receive his law, but not till twenty years of faith and patience had prepared the Missionaries, and the Christian world, to feel that the change was accomplished, not by human might, but by the Spirit of the Lord.

It was the purpose of God to give to our Missionaries in the East a firm establishment, but not till their patience had been severely tried, and we had been brought to put our trust only in the Lord.

You have perceived, doubtless, that this discourse has been conducted with a particular reference to the occasion which has convened us in this place.

The death of Henry Obookiah, is one of those ways of God, about which are clouds and darkness.

We did not expect it, and we should not have ordered events thus, to glorify God, and extend his cause.

We thought, surely this is he who shall comfort Owhyhee. We saw so plainly the hand of God, in bringing him hither; in his instruction, his conversion, talents, and

missionary zeal, that like Samuel, when he saw the eldest son of Jesse, we were prepared undoubtedly to say, "This is the Lord's annointed." But all our hopes of his agency, in the Owhyhee Mission are dashed. His work is done: Those feet will not traverse the shores of Owhyhee, that tongue will not publish salvation to those, for whom it uttered so many supplications. We behold the end of his race, and bury with his dust in the grave all our high raised hopes of his future activity in the cause of Christ.

And to some it may seem, as if God were frowning upon this Institution, and were warning us, after so much needless expense, and labour lost in the education of this youth, to cease from our vain expectations of sending the Gospel to Owhyhee, and give up our labour of love.

But we do not thus interpret the voice of his Providence which speaks to us this day, but rather hear him saying to us, more audibly than ever, "Go forward."

It must be confessed that we have had fears, unbelieving fears, doubtless in part, and such in part as resulted necessarily from the novelty of the undertaking; and had we suitably regarded the analogy of Providence, we might have had fears from

our uninterrupted and uncommon prosperity, whether our work was the Lord's, and would be owned by him, and blessed. But from this darkness we hear the voice of our God saying unto us, "Be not afraid, for I am with you—be not afraid, it is I." And we are not afraid. Instead of his frown, we behold in this his Providence, cheering evidence, that this Institution is taken under his protection, as his own, and that he will by trials so discipline us, and the members of this school, for future usefulness, that himself shall not be robbed, nor we be destroyed, by the salvation of Owhyhee.

Nor do we feel as if our labour had been lost, did our work terminate this day. If any are disposed to think so, let them behold the dying scene of Henry Obookiah; witness his heavenly smile; trace his bright path to glory; behold his immaculate spirit before the throne of God—his astonishment at the Providence which brought him from Owhyhee, to fit him for Heaven, and his rapture at the glory revealed in him. Behold his humility, while he veils his face, and casts his crown at the feet of Jesus; his rapture while he cries amid the myriads of glory, "Worthy is the Lamb that was slain." Let them calculate the amount of moral evil prevented by his sanctification,

and of natural evil, by his exemption from the plagues of sin and the wrath of God.—Let them think of his growing knowledge and expanding mind; his increasing holiness, and his joy, destined to increase for ever, and then decide, whether they would recall the prayers, and the substance given to him, if by doing so it would recall his spirit from Heaven, renew in his heart the reign of sin, and send him back to weep unheeded, where he once wept, "because no one would give him learning," and at last to go back to the darkness of Owhyhee, and die unsatisfied among the heathen.

Who would dare to stop the song which he sings, to extinguish the rapture which he feels, to eclipse by his removal from Heaven the glory of God, which his redemption illustrates, or rob angels of their joy at his conversion, and their augmented joy at his arrival in glory.

Who does not rejoice rather, that God has inclined and enabled him to bear a part in so glorious an achievement, as is now consummated by his redemption.

If the churches of New-England, knowing the purpose of God concerning Obookiah, had chartered a ship and sent it to Owhyhee, on purpose to bring him to Christ, and fit him for heaven: it would have been a

cheap purchase of blessedness to man, and glory to God:—and were there no expedients now to rescue his poor countrymen, for whom he prayed, the end would justify the constant employment of such means, to bring the sons and daughters of Owhyhee, to glory. But besides his redemption, God by his Providence towards him, has illustrated his government of the moral world, and added new evidence to the truth of the declaration, "All that the Father hath given unto me shall come."

This dear youth, it appears from evidence satisfactory, was given to Christ before the foundation of the world, that he should be holy and without blame before him in love, God having predestinated him to the adoption of a child, by Jesus Christ.

But he is in the deep darkness of Owhyhee, and how shall he believe on him of whom he has not heard, or how shall he hear without a preacher, or be blessed with the privileges, when the time has not come to send the Gospel to that isle of the sea.

Behold the wonder-working hand of God! He is in the proscribed family of his father, all of whom are cut off. He flies with his brother on his back, whom the fatal arrow pierced, leaving Obookiah untouched—He is dedicated by his surviving uncle to the

priesthood—But his tender spirit, grieved at the loss of his parents, could not bear the associations of Owhyhee. Other children had parents to return to, after playing, but this "poor boy" could not forget that he had none, and left his native land voluntarily, and eagerly, that he might cease from the constant, painful, remembrance of joys departed never to return.

He came to this land, and heard of Him on whom without hearing, he could not believe, and by the mouth of those, who could never have spoken to him in Owhyhee.

He heard, and God who commanded the light to shine out of darkness, caused the light of the knowledge of the glory of God, in the face of Jesus Christ, to illumine his heart; and now the eternal purpose of God is fulfilled.

The necessity of the means of grace for that purpose, illustrating God's providential agency in bringing him to the light, and his voluntary agency in coming to the light, are manifested. The special grace of God, in the renovation of his heart, and his voluntary submission to, and confidence in the Redeemer, are proved to be reconcileable by their existence as matters of fact.

Nor does the salvation of Obookiah fill up the measure of good, by which the Most

High is pleased to reward our labour for him. By means of his conversion, numbers of his brethren, wandering like lost sheep in our land, have been brought also to the knowledge of his truth, and by the remote instrumentality of the same event, this Institution, the hope of Owhyhee and other heathen lands, has been established. Nor are we compelled to believe, that his usefulness will terminate with his life, or that the immediate consequences of his death, will be calamitous. His death will give notoriety to this institution—will awaken a tender sympathy for Owhyhee, and give it an interest in the prayers and charities of thousands who otherwise had not heard of this establishment, or been interested in its prosperity.

Let there be no despondency, then, indulged by the members of this agency, or the board under whose patronage we act, or by the churches of our Lord, who favour this institution. These clouds, and this darkness, announce the presence, but not the displeasure, of our God.

Had no disappointments intervened, our work had lacked the immemorial testimony of the Divine approbation. Instead of being appalled by the darkness, we are cheered by it; instead of fainting under the stroke,

we are animated by it, to double confidence in God, and double diligence in this work, forasmuch as we know, that our labour is not vain in the Lord.

THE BANNER OF CHRIST SET UP.

A

SERMON

DELIVERED AT THE INAUGURATION

OF THE

REV. HERMON DAGGETT,

AS PRINCIPAL OF THE

FOREIGN MISSION SCHOOL

IN

CORNWALL, CONNECTICUT,

May 6, 1818.

BY JOSEPH HARVEY, A. M.
PASTOR OF A CHURCH IN GOSHEN, CON.

New-Haven:
PUBLISHED BY NATHAN WHITING,
Agent of the Foreign Mission School

S. CONVERSE, PRINTER.
1819.

A SERMON.

PSALM XX. 5.

And in the name of our God we will set up our banners.

THE annals of *war* inform us of *banners* set up in the name of *earthly* princes, and of the perils of those, who in the "*imminent deadly breach*" have planted the standard of their country.

To those who have enlisted under it, the banner thus displayed is the signal for united and vigorous effort.

But there is another warfare, and there are other banners than those which are devoted to earthly glory. There is a kingdom which is not of this world.

And has the CAPTAIN of our salvation, none among his enlisted bands, who are ready to volunteer for special enterprises—none who are willing to march up to the entrenchments of the *enemy*, and set up a *banner* in the name of their GOD?

The pious author of our text was one who cheerfully assumed the danger, and who shared the glory of setting up the banners of God. Paul the Apostle of the Gentiles was another.

Athens and Ephesus, Corinth and Rome, were so many breaches in the entrenchments of Satan, where in the very gates of idol temples, and on the heights of heathen superstition, he set up the banners of the Cross.

Luther, Calvin, and Knox, in later times, have followed up the assault in one quarter, while Swartz, Carey, and Buchanan, together with youthful heroes from our own shores, have in other parts of the field made new breaches, gained new points, and in the name of their God, have set up their banners.

And, brethren, unless our hearts deceive us, we are now assembled to set up a banner in the name of our God—a banner, which indicates a new breach upon the adversary, and the approach of a fresh triumph to the cause of Christ.

The Pagan world is the fortified camp of Satan. There he reigns unrivalled, unmolested.—There he is worshipped in all the varied forms of cruelty and lust. There his victims wear the chains of superstition and vice. There his wheels crush them, and his fires consume them. A significant prelude to the "*vengeance of eternal fire.*"

In the Providence of God we are permitted to take a station on the very borders of this camp. Souls escaping from this despotism, fly to us for protection. They have come among us, they are now before us. By the proper qualification and use of these instruments, plucked from Satan's own hands, we may hope one day to carry light and salvation to the dark recesses of his empire.

But do we indeed set up this banner in the

name of our God? Can we fairly expect for this Seminary the patronage of Heaven? Have we obeyed the voice and followed the indications of Providence in raising this banner? Is there a rational prospect of enlarging the limits and promoting the interests of Zion in this enterprize? These points it becomes us to examine with attention, for all our hopes of success rest here. "If this counsel or this work be of *men*, it will come to nought; but if it be of God, ye cannot overthrow it."

While then we claim that this banner is set up in the name of our God, we propose to give a brief and connected view of the evidence by which we support this claim; and the reason why in the transactions of this day, we confidently and joyfully adopt the language of the text as our motto.

An enterprize, that it may have a legitimate claim to the patronage of God, must bear the following distinctive marks.

It must in nature and design accord with the revealed will of God.

It must be clearly pointed out in his Providence, and it must present a rational prospect of success.

By these marks, then, let us test the character of our present enterprize.

1. It must in nature and design accord with the revealed word of God. In other words, its leading object and motive must agree with what God has revealed to us as his pleasure, and our duty. And this object must be pursued by lawful and Christian measures. Many an enterprize of ambition and tyranny has claimed the patronage and

assumed the name of Jehovah. Many times have the professed Banners of the Cross waved over fields of carnage, and the altars of superstition. Such have been Papal efforts to secure the dominion of the beast, by pretending to convert the heathen. Some of the fairest portions of Europe, the plains of Southern America, and many desolated regions of the East, exhibit to this day the traces of their cruelty, and the evidences of their hypocrisy.

Other enterprizes have resulted from the mere ebulitions of fanaticism. Many have run without being sent, and by the vain projects of distempered zeal, have exposed the cause of Christ to reproach and themselves to disaster.

Such were the memorable crusades of the eleventh and twelfth centuries, in which the Holy Land was the idol of superstition, and the Infidels were to be driven into heaven by force of arms.

But all these and similar attempts, could plead no authority from the word of God, and were therefore, merely the efforts of depravity under the cloak of religion.

Let us not then harbour the thought, that because chimerical plans have been projected under the name of religion, and have failed; no enterprize for the enlargement of Zion is to be undertaken or will succeed. Let us not suppose that because hypocrites have abused the name of religion to effect their sinister purposes, all are hypocrites who attempt any thing for the honour of Christ. That no banner is to be set up in his name, be-

cause men with evil designs have pretended to erect such a banner.

If our present undertaking can plead no higher claim to the patronage of God than inquisitions and crusades, let us for ever renounce it.

What is the revealed purpose of God respecting the heathen? If God has not given us authority to subjugate them, or to convert them with fire and sword, has he authorized us to do nothing for them? Are they never to be converted? And are there no lawful Christian means by which to accomplish this object? Does God himself intend to do nothing for them? Are they always to remain as they are now and have been for successive generations? Are six hundred millions of our race from one age to another, to grope their way to hell through the darkness of idolatry? Is not light ever to shine on heathen lands? Is no banner of Jesus ever to be set up on the plains of India or China? Will Ethiopia never stretch out her hands to God? Will the Islands of the sea never wait for his law? —No one who reads his Bible and believes it, can have a doubt on this subject. The heathen are the covenanted inheritance of Christ, and the kingdoms of this world will become his kingdom. The Bible every where declares this truth, and the people of God have expected this event from the earliest ages, and have one after another died exulting in this hope.

Besides, this is not the only purpose of God, it is the great object of Christian labours. It was the last and express command of our Saviour to his disciples, "*Go ye into all the world, and preach*

the Gospel to every creature." And that this command is to be understood as addressed to all the ministers and churches of Christ in every age, is manifest from the subjoined promise: "*Lo I am with you alway even unto the end of the world.*" This leaves no room for a doubt as to the will of God or the duty of his people. If there were a possibility of mistaking our duty on this subject, we might render it still clearer by turning our attention to the fulfilment of this promise in behalf of those who have in obedience to the command, gone forth and preached the Gospel among the nations. Christ has been with them to protect and support them, he has blessed them with the presence and saving efficacy of the Holy Ghost, and has thus shown what he meant by the command and the promise. And he who attempts to evade the application of this command, or to excuse himself from the duty enjoined, does virtually renounce his relation to Christ, and his title to the future inheritance of his children.

The attempt then, to instruct and christianize the heathen, is no chimera. It is no crusade nor papal mission for gold or power. It is the revealed will of God, and a prominent duty to which all Christians are bound by the express command of their Lord.

In its design, then, our enterprize bears the stamp of Divine authority. But how, in the next place, do we propose to accomplish this design? Are our measures lawful and Christian?

The plan by which we prosecute our present purpose is simple. It is to use no carnal weapons

or carnal influence; but by affording Christian instruction and exhibiting Christian example, to persuade the heathen to be reconciled to God. Here is no plan of aggrandizement, no objects for carnal concupiscence. The station is humble, the task is arduous, the trials are many; but the object is glorious, and we trust the fruits will be blessed. May we not, then, trace a clear and satisfactory accordance of our present attempt with the word, and purpose of God? Are we not doing in this Seminary "what our Lord has commanded us to do?" Are we not tendering our aid in the work of preaching the Gospel to every creature?

2. Our present enterprize, that it may claim the patronage of God, must be clearly pointed out in his Providence; and by this mark let it be proved.

The call of Providence to any particular duty, must be learnt from a coincidence of circumstances, pointing the same way, rather than from an insulated fact.

When a variety of events originally independent of each other, shew a clear convergency to the same point, and when that point is manifestly within the circle of duty, and embraced by express command, we may safely infer the design of Providence respecting our particular and immediate employment. Especially when these events cluster around us so thickly as to render us manifestly culpable in disregarding their indications, may we hear the call of God in his Providence, to gird up our loins and go forward.

By such indications of Providence, if we are

not deceived, has this enterprize been pointed out. Let us take a brief view of the several steps by which we have, as we believe, been led to the present stage of our work.

In the fall of 1809, HENRY OBOOKIAH, a native of OWHYHEE, arrived with a companion from his native Island, at New-York, and subsequently at New-Haven in Connecticut. In the bare fact of his arrival in this country, there is nothing extraordinary; because many of his countrymen have come hither, and again departed, without any other visible effect from their visit to this Christian land, than a contamination of its vices.

But soon after the arrival of *Obookiah*, there began to be a disclosure of some special designs of Providence, in bringing this youth to this country, and at this time.

Others of his countrymen have come and departed without manifesting any desire for instruction or improvement. Not so with Obookiah. He began early to express a strong wish to be instructed, and to obtain a Christian education. He visited the house of God on the Sabbath, and lingered about the College, trying to catch something which would gratify the thirst of his mind for knowledge. And when he found that he could understand little or nothing, being ignorant of the language, and that the treasures of knowledge which were open to others, were locked up from him; he sat down and wept on the threshold of one of the College buildings. But God who seeth all his work from the beginning, had not excited

in his mind this strong desire after knowledge for no purpose.

A few Christian friends residing in the College, were led to become acquainted with his case; and from the first moment that they understood his wishes, they felt an unusual interest on his behalf, and were prepared to enter immediately on the work of his instruction. They also laboured with him in lively hope of his conversion and future usefulness.

The same impression spread far and wide in the hearts of Christians, as they became acquainted with his history. And all who saw him, or heard of him, felt, for reasons which they themselves could hardly explain, that a new era was about to commence in relation to the Sandwich Islands.

By a remarkable coincidence of circumstances, which we cannot now detail, friends were raised up and places opened for the reception and instruction of Obookiah, which served still farther to strengthen the belief that God had some special and important design in sending this youth among us. But distant hopes and conjectures, soon opened into actual calculation and fair prospect, when Obookiah began to exhibit evidence of a work of the Spirit of God on his heart; evidence that he had passed from death unto life.

By this early and joyful fruit of their labours, those who had already undertaken his instruction, felt themselves committed and bound to proceed; and others were induced to take a part in the la-

bour of love, of fitting him to be a messenger of salvation to his countrymen.

While these things were taking place in respect to Obookiah, the discovery was made, that others of his countrymen were wandering in our land, in circumstances which demanded the attention of the friends of Zion. Some of them were taken up and put in a course of instruction. The blessing of God evidently attended these benevolent efforts, and the prospect of doing good in this way, continually extended and brightened.

The advantages of having these youth reside together, where they might keep alive their language, and enjoy the society and prayers of their new born friend, became manifest to all. They were accordingly collected and entered upon a course of literary and religious instruction. Here was the germ of the present seminary, and as we trust, of a permanent and extensively useful institution, in relation to the spread of the Gospel among the heathen.

Another important step in this work, and one essential to its progress, was the appearance of a general spirit of prayer and liberality among Christians, in behalf of these strangers.

Wherever their case was made known, God opened the hearts of his people to provide for them. Those who had at first undertaken their instruction at their own individual expense, and who were beginning to feel the increasing burden too great for them to sustain, were soon cheered by the prospect, that they were not to stand alone in this undertaking. Articles of clothing and donations in

money, flowed in from different quarters to supply their want. The God who sent them to us, sent to them also by the hands of his people, such things as they needed.

Other youth from the Sandwich Islands, and from other parts of the heathen world, were soon cast in our way, and in such numbers as to call for more systematic and extended measures.

Here the plan of a Missionary Seminary was first conceived. Though this design of Providence had been gradually opening for some time, and the Seminary had actually commenced; still those employed as instruments in the work, did not till now, distinctly perceive the object to which Providence was leading them; nor were they till now, conscious of what they were really doing—. They were led by a way that they knew not. But now they began to perceive that their *ark of bulrushes*, contained the infancy of a great and permanent institution, which would be a light to lighten the Gentiles. It now became necessary to place the seminary under the patronage of some body of Christians, publicly known, in which public confidence might be reposed, and which could properly assume the responsibility of applying the public benefactions.

A memorial was accordingly presented to the American Board of Commissioners for Foreign Missions, in the fall of 1816, in which the circumstances of these strangers were made known, and they requested to take them under their care.

They cheerfully acceded to the request, and in a formal manner established the Seminary, as a

branch of their work; and appointed a board of agents to manage its concerns.

And to-day we have met publicly to consecrate it, and its Principal to God.

Thus has God led us, and thus has he blessed us in this undertaking. True he has taken from us the dear lamented OBOOKIAH—but not until he had finished the work which God gave him to do. We can now look back and see the whole design of God in bringing this youth to our country. He was to be the instrument of laying the foundation of this Seminary: of exciting a spirit of prayer and liberality in our churches in behalf of his native Island; and of convincing us what his countrymen might be, and what they might enjoy, under the culture of Christian love. Having finished this work, and at a moment when he was becoming dangerous to our wavering hearts, ever ready to idolize the instrument, God took him away, to be with Christ, which is far better.

Perhaps he is the first of his nation that ever entered the gates of the New-Jerusalem. And to have been in any measure the instruments of his salvation, is an ample reward for all we have done. We may boldly say, our work is not in vain in the Lord.

And who, on reviewing this course of events, will not say in the sincerity of his heart, *this Seminary is the child of Providence?* God cast these strangers upon our hands, and what could we do but help them. God put them in our way, and could we "*pass by on the other side?*"

God has increased the work upon our hands;

one after another has evidently been born again under our labours ;* and where could we stop or forsake the enterprize, without forfeiting our Christian character? And what can we now do but go forward? Can we give up the object, with all the duty, and all the encouragement which is so clearly set before us? No, brethren, we are enlisted, we cannot go back, let us then go forward, and in the name of our God set up our banners.

3. Our present enterprize, that it may properly claim the patronage of God, must present some rational prospect of success in doing good to our fellow-men.

This is not the age of miracles, but of means.—And means, that they may be used as such, must have some probable connexion with the end.

In short, we must pursue such measures for the conversion of the Heathen, as in the eye of sound

* It ought perhaps to be particularly noted here as one of the clearest evidences that God designs this Seminary for great good, that it has been signally blessed with the special operations of the Spirit of God since its establishment. By the admission to it of Heathen youth, in most cases uncivilized and unchristianized, it is rendered peculiarly dependant on the special blessing of God, and the agency of the Spirit for its success.

And God has manifested his approbation of it by granting this necessary blessing. Five of the youths who belong to the Seminary, and who came to it in a state of almost entire heathenism, have, since its establishment, (a little more than a year) given satisfactory evidence of having passed from death unto life, and become the heirs of eternal glory. Others are the subjects of religious impressions, and all appear seriously attentive to eternal things. "If God be for us, who can be against us?"

judgment, and the light of Scripture, are best calculated to accomplish the object.

It is by the foolishness of preaching, that God has determined to save them that believe, and to save all his elect throughout the world. And our enquiry is, what are the most eligible and probable measures of causing the Gospel to be preached to every creature?

Here we may lay down the sentiment as the basis of our present enterprize, and from which the advantages of it will be manifest, that the conversion of the Heathen must be chiefly accomplished by native teachers. That is, by natives who have themselves been christianized, and qualified for all the various branches of instruction.

This sentiment, we think, must, upon due examination, appear rational, and agreeable to universal experience.

Missionaries from civilized and Christian countries are, indeed indispensably necessary to commence the operations of Christian instruction among the heathen. They must transfer to heathen lands the little leaven, which is designed to leaven the whole lump. They must begin and superintend missionary establishments, for translations and the publication of books. They must direct in the formation and government of churches, and in settling and keeping in order all the great concerns of missions.

But in the next stage of the work, we need native teachers suitably qualified, who may be introduced under the direction and superintendence of missionaries, to the social circles and private walks

of their countrymen, with many peculiar advantages.

Some of these advantages it may be proper here to suggest.

All nations have their peculiar customs and prejudices, as well as their peculiarities of language; a knowledge of which is important, in gaining the attention, and seizing the avenues to the heart.

By possessing this knowledge, native teachers with the love of Christ in their hearts, hold in their hands an advantage, for securing access to their countrymen, which cannot easily be gained by strangers. These teachers can go to their countrymen in native language, and native eloquence. Their communications are intelligible to all, and can be adapted to every variety of character and circumstances.

The constitutions of native teachers being inured to their respective climates, give them a fairer prospect of life and health, to endure the toil of missionary labors.

Their consanguinity also to many of their countrymen, will in many instances give them influence, and render their instructions acceptable. Besides, it is obvious that Christian nations cannot sustain the expense of furnishing from among themselves, a competent supply of religious teachers for the heathen world. Nor is it necessary they should. They will, as it is their duty, furnish and support, such a number of missionaries, as is necessary to make establishments, and begin, and direct missionary labors in the field.

But native teachers, and those in great numbers must be raised up, who, with proper assistance in obtaining the requisite qualifications, will be able to go forth among their kindred, and find sustenance among those with whom they labor; and who in their turn will be the instruments of raising up those who shall be their successors; and thus in the result relieve their original benefactors from the expense of their instruction.

And this, we may here remark, has been the uniform course in the spread of the Gospel among the nations. England received missionaries from Rome, who planted in that then heathen land, the seed of Christianity. But Rome did not continue long to supply England with Christian teachers. Soon her own *new-born* children were raised up and qualified to supply her own wants. And in the result England not only supplies herself, but sends out her bands of missionaries to almost every part of the globe.

Experience has taught missionaries at all the principal stations, early to avail themselves of the labors of such among the natives, as have appeared to be true converts to Christianity, and as have been in any suitable degree qualified to become teachers. And they have found many advantages resulting from the experiment.

In South Africa, and under the Baptist missionaries in India, many such laborers are already successfully employed.

In every view of the subject then, it appears to be a principle of sound policy, that early measures be adopted to qualify and bring forward native

teachers, as instruments of preaching the Gospel among their countrymen. And thus far the argument applies with equal force to all schools and seminaries which have this object in view.

But a question here arises, and a question which will lead us to view the peculiar advantages of this institution; what is the most eligible method of educating the native youth of heathen nations, so as to qualify them to become religious teachers among their countrymen?

And here let it be distinctly understood, that we by no means consider this seminary, even when operating in its greatest extent, as superceding the necessity of schools for the education of heathen children in their own country. It is obvious that the children of heathen nations cannot be transported in a body to this or any other Christian country for an education. Neither can it be rationally expected, that all, even of those heathen youth who are designed for teachers, can be favored with the advantages of this or any similar institution in a Christian land. There will then be no competition between this school, and schools for the education of heathen children abroad. They are branches of the same plan of operations.

Our present object is not to discourage other schools which have the same great object in view, but to show reasons, why it is expedient and necessary that such an institution as the present should be established and supported among us; and to point out some advantages which may thus be secured, and which must otherwise be lost.

The first consideration we offer for this purpose

is, that numbers of heathen youth, and many of them of very promising talents, are in the Providence of God led to our shores, and have a temporary residence in our country. Some of them come from countries whither no missionary has been sent, and all of them are out of the reach of missionary labors at home. And from the extent of commercial intercourse in the world, the number of such youth will doubtless be increasing. Now if these be neglected, they will by intercourse with the vile and vicious of our country, be furnished out to be a hindrance to the spread of the Gospel among their countrymen, and a nuisance to the world.

It is also a fact that many young men of our own country, must for a while at least be employed as preachers and schoolmasters among the heathen, and these need to be qualified for their business. And by uniting them in a missionary seminary with the heathen youth, we secure the double advantage of making them acquainted with the customs and language of heathen countries, while they enjoy all the means of instruction which civilized society affords.

Intimacies and attachments are also formed between them, and those heathen youth who are to be their future companions in labor, which may be of incalculable benefit.

It must also be granted on all hands, that means for obtaining an education may be here obtained which cannot at present be transferred to distant heathen lands. Here are books and accommodations, the fruits of long experience and improve-

ment, which cannot be expected in Pagan countries, until Christianity has smoothed the roughness of the forest, and turned the wilderness into a fruitful field.

Missionaries among the heathen, however pious and able, will, until their number is so increased as to fill every branch of their work with appropriate labourers, find themselves overwhelmed with a great variety of labours and duties. They must divide their attention between many pressing objects, and will find it impossible to afford that regular and systematic instruction which is desirable to qualify native youth to become teachers. But here an instructor, having no other object, and sitting down quietly to his work, will be able to accomplish his purpose with greater facility and success.

As it respects the expences of education, it is also apparent, that a goodly number of heathen youth can be educated here, and on our present plan, at a cheaper rate than they could be educated in their own country.

The case stands thus:—the scholar originally is on one side of the water, the teacher and the means of instruction are on the other. Now the question is, whether it is least expensive to bring the scholar to the school, or rather to take him when he comes, or to transport the school with all its apparatus to the scholar?

On the former plan we avoid all the expense and hazard of transporting supplies to a distant land, and secure many advantages which could not be transported. We also by receiving the scholar here, put it in the power of many to assist him

in the articles of living, who could not contribute money to be sent away.

On the latter plan, we not only subject ourselves to the extra expense of supporting a school at a distance from us, but we lay ourselves under the necessity of making such an establishment at every important missionary station which we occupy. One adapted to China, will not be suited to Owhyhee or South America. And by establishing a Seminary in China, we do nothing to advance the cause in the other places. But by fixing on a central station, and furnishing a seminary for the education of heathen youth generally, we construct an engine, whose power may be directed to any part of the globe, and which from use and improvement will be constantly growing more efficient and extensive in its operations.

Perhaps it may be said, that this account of the comparative expense of our present plan, militates in some degree against the statements which have been made by our Missionaries, of the expense of educating heathen children in their own country. But this difficulty will disappear if we consider, that the statements of the expense of educating heathen children, which have been made by our missionaries, relate only to the extra expense of this particular object, under the care of men who are already sent out and supported.

It is the current expense of the education merely, and does not include the capital invested in the missionary establishment.

The common education of children also, on account of modern improvements in that department,

can be conducted at a much cheaper rate than the education of such young men as are designed to be teachers.

These things taken into the account, it will still be true, that the object of our present undertaking may be effected here, and on the present plan, at a less expense, than to form such establishments in heathen countries.

Besides, such an institution in a heathen country, if equally cheap and excellent in itself, must experience disadvantages from surrounding example and influence. The scholar, though receiving instruction at set hours, still has access to pagan customs, which must not only hinder his improvement, but afford a constant source of corruption to his mind.

On the other hand, by separating the youth at once from corrupt society and influence, while we put into his hands the means of instruction, we lay the foundation for more abundant and happy fruits.

It is highly important that some at least of the heathen youth, who are designed to be teachers and guides, in forming the rude materials of their country into Christian society, should be introduced to such society and educated in it; that they may see the operation of principles which they are expected to inculcate. We can never make skilful practitioners by mere theory. The keen eye of curiosity will mark many facts respecting social life, which we should never think to mention, or which, if merely related, would make no lasting impression.

The situation and character of females in Chris-

tian society, is one important point of distinction between that and the society of heathen, and one thing in which the beneficial influence of the Gospel is very conspicuous. But this could never be fully known but by observation. Obookiah frequently remarked that nothing seemed so strange to him, on coming to this country, as to see men and women eating at the same table and of the same kind of food. This was a convincing evidence to his mind, that the Gospel was designed to make mankind happy.

He said, that when a lad, he had often thrown stones at his mother, and thought it no crime; and that in his country, mothers frequently murdered their infant sons, on account of the cruelty which they expected from them if they should live. He often wept at the recollection of cruelties which he had inflicted on his mother in his early years.

Equal advantages will be found from introducing heathen youth to civilized society, in obtaining a knowledge of agriculture and the arts. And this is one important object in connection with missionary labours. This will have weight in favour of our present plan. Here practical husbandry is a branch of our system, and the knowledge of useful arts will in due time be instructed.

It will also be much more practicable, to accustom heathen youth to habits of industry and subordination here, than in their own country. There they will feel their independence, and at every supposed provocation will be likely to break over restraint. But here they are dependent and they will feel it, and know that they are to receive no

countenance from those around them in any flagitious courses. Here they will learn the meaning and necessity of authority; and being obliged to labour a part of the time for their own support, they will be acquiring habits of sobriety and industry at the same time that they are learning the art of husbandry. And by being introduced into the bosom of Christian society, and becoming acquainted with its better parts, by being made the subjects of Christian beneficence and kindness, they will be able to form a just estimate of the true nature and effects of Christianity.

That false and unfavourable impression which the heathen receive, from observing in their own country only those nominal Christians, whose sole object is to rifle and oppress them, will in this way be removed from the minds of these youth, and they will be able to remove it from the minds of others. They will learn that there are two sorts of Christians, and they will be able in future to distinguish between them.

Having thus attempted to show the *general* advantages of our present plan, in respect to the heathen world, and the prospect of doing good which is thus set before us, I may now observe, we have a *particular* prospect of doing good to a very important portion of our fellow-men, which is now our *leading* object, and to which I feel bound to direct your attention.

The evangelizing of the *Sandwich Islands* has been from the first the great object of our present labours. To this object Providence has directed our attention by sending to us a number of promis-

ing youth from those Islands, and in this quarter, it is conceived, is our brightest prospect of usefulness.

The Sandwich Islands are now the only important cluster of Islands in the great Southern Ocean where the Gospel has not been published. At the *Society Islands*, particularly at Otaheite and Eimeo, the triumphs of the cross have been great and glorious. Their wooden gods have been heaped together and burnt as the funeral pile of idolatry.

The Bible, the Sabbath, and the Sanctuary, there shed their precious light, and diffuse the choicest blessings of heaven.

Proceeding westward we find Missionaries at the *Friendly Isles*, at *New Zealand* and *New Holland*. These include all the important Islands in the Southern Pacific, and these have been supplied with the bread of life from the liberality of Christians in England.

The *Sandwich Islands* lying in northern latitude, over against our continent, seem to demand their supplies of spiritual food from the people of God in America. They are left by Christians in the eastern world, to our nurture and cultivation And too long have they waited for the fruits of our tardy zeal!

These Islands are the ordinary residence of not much less than a million of immortal beings, and by proper cultivation are probably capable of sustaining three times that number.

The character of the inhabitants, and the encouragement to instruct them, have been set before us in actual experiment. Those who have been acquainted with OBOOKIAH and his companions,

and have witnessed the enlargement and elevation of their minds by means of instruction, will need no other evidence that these Islanders are capable of rapid improvement, and of a high degree of intellectual and spiritual happiness.

The spiritual cultivation then of these Islands, to extend our views no farther, is an interesting object.

But our views are by no means confined to these Islands. They are but the threshold of our present enterprize. They are the key to a still more extensive field of labour, to which our views are ultimately to be directed.

These Islands are situated in the path of water communication, between us and the whole western coast of North America. They are the stepping stone to numerous heathen tribes scattered on the borders of the western ocean.

Having taken post at *Owhyhee*, an easy access is afforded to the western coast of America, from California to the highest habitable latitude, an extent of about fifty degrees, or three thousand five hundred miles.

A regular intercourse is kept up between these Islands, and many points of the western coast; and it is ascertained that many, at least, of the tribes on this coast, speak radically the same language with that which is spoken at the Sandwich Islands. These are facts which should not be overlooked by the Christian adventurer.

A mission to the Sandwich Islands, however important in itself, is but the prelude to the introduction of the Gospel to the many millions of immortals on the western side of our continent.

And from the consideration, that vast and almost impassable mountains stretch themselves between us and the western coast, it appears evident that the Gospel in its progress to the heathen, west of the mountains, must take the route of the Sandwich Islands, either by going round the southern extremity of our continent, or by crossing as low down as the Isthmus of Darien.

In this view of the subject, it is believed that no prospect of doing good to the souls and bodies of our fellow men, more extensive, more probable, or more animating, was ever presented to the eye of faith or philanthropy.

Our present establishment, while it may afford occasional labourers for other fields, has for its leading object, the christianization of the western heathen of this continent. It is to bring the fertile plains, and the numerous tribes bordering on the Great Pacific, under the sceptre of Jesus, that we set up this banner. We begin our march by taking post at Owhyhee. And having there formed a depot of spiritual treasures and arms, we can direct our advancing columns to any point of this great field. And in consequence of this movement, we shall soon see Bibles and Preachers, Revivals and Churches, spreading throughout the whole western extent of this continent. Young *Owhyheans*, catching the spirit of their benefactors, will enlist as missionaries to the continent, and Christian teachers proceeding on by land from the east, and coming round from the west, will meet and shake hands at the feet of the Rocky Mountains. Then will they lift up the voice together—with the

voice together will they sing over this great harvest of souls.

I will only add, that it is important that this whitening field should be entered with all possible dispatch. The heathen beyond the mountains, are yet untainted by the vices of those from Christian countries, whose profligacy and cupidity render them a great hindrance to the entrance of the Gospel, where they have gone before. Let then slumbering Christians awake and be beforehand with the emmissaries of Satan.

O merciful REDEEMER of lost men! how long shall the time be, ere thy Gospel shall resound from the shores of Owhyhee, and reaching the neighbouring continent, shall echo along its far extended coast, and salute the ears of millions of our fellow immortals; until we shall hear a voice from the west as well as from the east, saying—"*The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.*"

We close with a few REFLECTIONS.

1. The setting up of this banner, presents us indeed with a prospect of toil.

A banner is never set up for the gratification of idle curiosity, but as the signal for exertion. Brethren we have not called you together to-day to feast your imagination, or excite your wonder by the exhibition of some new thing. But we have called you together to point out to you the Standard

of JESUS CHRIST, and to call you to the rallying point. This banner, remember, must be supported. Cowards and traitors only, forsake the standard of their King.

Is this the banner of Christ? has he committed its keeping to our instrumentality? Then if we neglect it, we neglect our Master; if we desert it, we desert the Captain of our Salvation; if we betray it, we betray the interests of Zion.

It is no uncommon thing for those who talk in fervent strains of the near approach of the *millennium*, to shrink from any particular duty or sacrifice connected with objects in which they appear to delight. If called to act in support of the good cause, they have always some excuse at hand.—They either do not like the object, or they disapprove of the measures, or they prefer some other object.

Many will pray for the conversion of the heathen and weep over their wretchedness, who are unwilling to make any exertion, or practice the least self-denial, or give a mite of their substance, to procure an answer to their prayers.

Many are glad to see their names connected with benevolent institutions, when they put no hand to the work, nor touch the burden with one of their fingers.

If any man has come to set up this banner in this frame of mind, "let him go and return unto his house, lest his brethren's heart faint as well as his heart."

We are entering indeed a field of labour. We have planned, now we must execute. We have set up the banner, now we must defend it.

Brethren, we will present the subject under no disguise. This enterprise will subject us to expense, and toil, and trial. If any are not prepared to engage in the work on these terms, let them not enlist.

2. Is this the banner of God? then we call upon all the friends of Christ to gather around and support it.

Christians, behold we set up the banner of your Saviour! This is his Seminary. Who then is on the Lord's side, let him come unto us.

You see, Christian brethren, the encouragement and the duty which the present enterprize sets before you. You see where and how God has set an open door for your labours of love. Here are such advantages offered, such a prospect of speedy and extensive benefit to the heathen world, that you must not only feel authorised, but bound by the highest obligation to lend a helping hand.

This is not a novel experiment of doubtful issue. The *London Missionary Society*, has for years had a Seminary exclusively for Missionary purposes, and which has been found highly beneficial. A seminary on the same plan with this has lately been established at Parramatta, in New South Wales, with fair prospects of success. And in every view which reason or faith can take of the subject, this is an eligible method of conveying spiritual instruction to the heathen. And God in his Providence is opening a wide field for our labours.

Away, then, with these excuses. God takes them from you. You have been saying that you

could not go to the heathen, and lo! the heathen have come to you. You have been afraid to transport your substance across the great deep to the heathen, and God has transported the heathen to your doors.

What will *unbelief* say now? With what new plea will she keep herself in countenance? Where, *covetousness*, wilt thou now hide thy head? With what pretence, will *false love* now cover her nakedness?

Christians, Christ has your pledge and you cannot go back. And would you go back? Would you forego the happiness and honour of labouring for HIM that died for you? Would you, by neglecting your share of his service here, relinquish your title to a crown of glory? Will you say that you desire not to suffer with Christ, and consequently do not desire to reign with him forever? No, I hear replied by every heart constrained by the love of Christ; no—we would not go back. His yoke is easy, his burden is light. In obedience to his word, led by his Providence, and encouraged by his blessing, we go forward, "*and in the name of our God, will we set up our* BANNER. Amen.

AN

INAUGURATION ADDRESS,

DELIVERED

AT THE OPENING OF THE

FOREIGN MISSION SCHOOL

May 6, 1818.

BY HERMAN DAGGETT, A. M.
PRINCIPAL OF THE SCHOOL.

New-Haven:
PUBLISHED BY NATHAN WHITING,
Agent of the Foreign Mission School
S. CONVERSE, PRINTER.
1819.

INAUGURATION ADDRESS.

How suitable, how fixed, and, for the purpose for which it was made, how effectual, was that reply of the great Jewish reformer to his insidious enemies, who sought to divert him and his faithful associates from the important enterprise in which they were engaged: "I am doing a great work, so that I cannot come down."

Similar to that of this holy man, in its nature and end, is the work of every servant of God—every follower of Christ; and similar should his language be, when solicited by the world, by his spiritual enemies, or by his inward foes, to descend from his high employment.

That the work which is assigned us, as Christians, in this world, is indeed a great work, and that we have most powerful motives to persevere in it, through every difficulty and discouragement, will appear, if we consider, but for a moment, its nature and consequences.

First, it is the work of personal religion. It is, by a cordial reconciliation to a holy God, by unfeigned repentance and faith in the Mediator, to work out our own salvation with fear and trembling—to search and try ourselves—to keep our hearts with all diligence—to watch and pray—to be temperate in all things—and forgetting past attainments in religion, to press toward the mark for the prize of our high calling in Christ Jesus

Secondly, it is the work of Christian beneficence. It is said of the holy Redeemer, when on earth, that he "went about doing good." He sojourned here only for this purpose. And in this respect, every follower of his should be like him. "To do good, and to communicate," says the apostle, "forget not: for with such sacrifices God is well pleased."

We live in a world, in which there is great occasion for doing good, and for which the Providence of God is constantly furnishing opportunities. And as Christians,

we are bound by our religion and by our profession, as we have opportunity, to do good unto all men, by seeking to promote their temporal, and their eternal happiness.

To those, with whom we are more immediately connected, we are under special obligations to do good, for an obvious reason; we enjoy peculiar advantages, and have the most frequent and favourable opportunities. But when, in the Providence of God, an opportunity is furnished for doing good to the remotest fellow being, it is no less the part of Christian benevolence to embrace and improve it.

The ways in which we may do good to others are too numerous and diversified to be even mentioned in this address. There is, however, one, which is suggested by the present occasion, and which, particularly at the present day, demands the attention of all who love the Redeemer and the souls of men, on which we may for a few moments dwell—that of aiding in the extension of gospel light and blessings throughout the world.

Considering that it has always been the duty of the followers of Christ to seek to relieve the spiritual wants of the heathen, it is affecting and humiliating to reflect, that so little has been done for the purpose, and that so many millions of those for whom the Gospel was designed, are still sitting in darkness, and perishing in their guilt. It is, at the same time, pleasing to reflect, that the Church of God has now an opportunity, such as it never before enjoyed, to engage in this holy work, with the fairest prospect of success. Never before did the Providence of God furnish such facilities to this work. A few years since, the benevolent mind, which yearned over the miseries of the heathen world, knew not how to relieve them. It is otherwise now. Christians now can as easily send the Bible and other means of salvation to the most distant of the human race, (or can aid in doing it,) as they can perform the ordinary deeds of charity.

And in this work, though the appointed ambassadors of Christ will ever be the most useful and highly favoured instruments, yet every friend of Jesus *may* and *ought* to bear a part. The wealthy and the influential may do much; the more indigent and obscure may do some-

thing; and the prayers, the services, and the offerings of the latter, are no less acceptable and necessary than those of the former. The feeblest effort *here* has its effect. The moral machinery, by which the Most High accomplishes his gracious purposes among men, is so constructed, that "the finger of a child" may put it in motion, or add to it an impulse, which shall never cease to be felt.

It should then be the language of every follower of Christ—every partaker in his salvation, however humble his condition, however few the talents committed to him, "Lord, what wilt thou have *me* to do? What part of the great work of diffusing the Gospel through the world, does thy providence assign to *my* hands?

All can pray for the success of this blessed enterprise, and this is to render effectual aid. "When the Lord shall build up Zion, he shall appear in his glory: He will regard the prayer of the destitute, and not despise their prayer." All can recommend the Gospel of Christ, by a holy life and conversation. And few, if any, are wholly excluded from the privilege of consecrating a portion of their worldly substance in aid of those benevolent associations, which so remarkably characterize the present day.

It is by means of these associations, that individual exertion and charity become a thousandfold more operative, and in their extent, illimitable as the ruined world in which we live.

How great is the sum of good, which, during the last twenty years, has been effected by means of such associations, in Great Britain;—and how large the promise! How much, within the last six years, has been done by the combined efforts of Christians in this country; and how much may we hope *will* be done, by their continued and increased exertions, for the communication of Gospel light and blessings.

It is peculiarly pleasing, at length, to see the direction of Christian charity, among us, so wisely and so promisingly turned towards that long neglected portion of the heathen world—the Aborigines of this country. It is hoped that the means will be furnished for sending forth many labourers into this important field, and that the progress of civilization and Gospel light to the west will

be rapid and glorious, until Christ shall reign from shore to shore of this favoured land; and until the standard of his Cross shall be erected with success upon the islands of the *North*, as it has been upon those of the *South* Pacific.

The inquiry has long been, "Whence came the original inhabitants of this Western world, and of the isles to which we have alluded?" And much studious toil has been expended in the fruitless research. Happily the inquiry now is of a more benevolent character. The fact that these people exist, and that they belong to the lost race of Adam, is viewed with the eye of compassion, and the inquiry is, "How shall they be enlightened and brought to participate in the common salvation?" This is an inquiry which does honour to the Christian name, and which, by the help of the Lord, will be found, we trust, to be of no doubtful solution.

Among the benevolent institutions of the present day, that which has recently been established in this place, is now permitted to hold a rank. The part which I am called to take, in relation to it, I am sensible is important and highly responsible. If I am not deceived, it is the desire of my heart to be useful in this sphere of duty. That I may be so, I would solicit the prayers of all who are friends to the institution, and the counsel and aid of its appointed guardians. And may it be our united prayer, that this infant Seminary, which is so evidently the child of Providence, may be a useful auxiliary in spreading abroad that Gospel, which is destined shortly to enlighten and to regenerate all nations.

From the few observations which have been made, we may see something of the magnitude of the work, in which as the followers of Christ, we are called to engage. It is a work in which the declarative glory of JEHOVAH is deeply concerned—which has employed the Divine counsels from eternity—which involves the highest interests of myriads of immortal beings—and which, in its effects and consequences, will endure when this earth and these heavens shall be no more, and when all the other works of men shall cease to be regarded.

The considerations which show the work to be great, present us also with the principal motives for persevering in it through every difficulty with which, in a world like

this, it may be attended. To the motives suggested by these considerations, I would now add one other—the Divine satisfaction which the work itself affords, and will for ever afford, to all who are cordially engaged in it.

How much good was St. Paul the means of effecting, after his conversion to Christianity, and how great was the satisfaction which he enjoyed in the work of preaching to the Gentiles the unsearchable riches of Christ; and which he does and will enjoy in contemplating the fruits of his faithful ministry!—His own words will best inform us. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. I am filled with comfort, I am exceeding joyful, in all our tribulations. For what is our hope, or joy, or crown of rejoicing! Are not even ye, in the presence of our Lord Jesus Christ, at his coming?"

Let me mention a humbler instance. How much good has been effected, and will yet be effected, by the Christian labours of that pious female, who, by the blessing of God, rescued from darkness, from wretchedness, and guilt, and conducted to the Saviour, an orphan child in India; and how happy must she have felt in the success of her labours; how divinely happy, when that child, upon a dying bed, in the simplicity and fulness of his heart, said to her, "Oh kind Mrs. Baron, who, when I was a poor sinful child, brought me to the knowledge of my dear Redeemer, anointing me with sweet ointment, (even his precious blood,) for my burial which was so soon to follow:"—when she said to him, "Dear child, give the glory to God," and saw him raise and join his feeble hands, exclaiming, "Yes, I will glorify him for ever and ever: I will praise him, I will love him."

How much good have we also reason to hope and believe, has been, and will be produced, by the Christian kindness of those young men, who took by the hand a friendless lad, brought to these shores, by the Providence of God, from a far distant isle, and taught him the way of salvation: And how happy must they and his other benefactors feel, in view of his late triumphant death, and in the consideration of his being gathered into the heavenly garner, as the first-fruits from a part of the heathen world

destined soon, we trust, to receive from this land the treasure of the Gospel.

But I may not enlarge. You see the motives to beneficent action which I would place before you. And this, brethren, is not a mercenary motive. It is benevolent, holy, Godlike. The nature of the good, and of the happiness, of which we have been speaking, is such as only the benevolent mind can appreciate, or enjoy. It is the good, the happiness, which the Psalmist desired when he prayed, "Remember me, O Lord, with the favour which thou bearest unto thy people: O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance." And that this motive may properly be urged upon the followers of Christ, appears from the words of the apostle, with which we close. "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord: forasmuch as ye know that your labour is not in vain in the Lord. And let us not be weary in well-doing: for in due season we shall reap, if we faint not."

THE

INAUGURAL ADDRESS,

BY THE

HON. JOHN TREADWELL, ESQ.

REV. AND RESPECTED SIR,

It is a fact much to be deplored, that the Christian church has for ages been, to a great degree, unmindful of the express command of the risen Saviour, addressed immediately to the eleven disciples, but equally binding on all his ministering servants to the end of the world, and virtually on all his followers, "Go ye into all the world, and preach the Gospel to every creature." The apostles of our Lord, and their successors in the ministry during the early centuries of the Christian era, felt the obligation of this command, indeed, and accordingly they proclaimed the Gospel through a great part of the Roman empire, and, by the blessing of God on their labors, they planted many renowned churches within its limits, and prevailed, until the empire itself became professedly Christian. Since that happy period, during the process of the dark ages which followed, the Romanists continued their efforts to proselyte the Pagan world with various success; but they propagated a perverted Gospel, and preached Christ rather of contention than of good will. And since the reformation from Popery, the Protestant churches have been so occupied, in repelling the machinations of Rome, and in bitter contentions among themselves, that little has been effected in spreading the true Gospel among the Heathen.

The truth is, that sloth and unbelief have ever been ready to urge, as an objection against engaging in this great and good work, "The time is not yet come to build the temple of the Lord;" but the successful labors of a

few eminent servants of Christ, in particular sections of the great field of missions, have amply refuted this objection, and have left the Christian world without excuse for their inattention to the eternal interests of countless millions of the human race, who, from age to age, have been literally perishing for lack of vision: for, in the words of the inspired Apostle, how can they believe in him of whom they have not heard? and how can they hear without a preacher? and how can they preach except they be sent?

At length, through the tender mercies of our God, the day-spring from on high hath visited us. An extensive and general attention to this vital interest, has been excited on both sides of the Atlantic. This attention, tho' slight when compared with the immensity of the object, is nevertheless great and animating when compared with all that is gone before it since the commencement of the dark ages, and, indeed, even of Christianity itself.

The revolution which in these late years has taken place in the Christian world, respecting this all-important concern, is truly wonderful; and can be ascribed to nothing short of a special Divine impulse on the minds of men: indeed, when God is about soon to accomplish any work of mercy or of judgment, in behalf of his church, he ordinarily raises up instruments, and qualifies them for the work, and so disposes events, in the natural and moral world, as to bring it to pass, as it pre-existed in the Divine purpose.

The sure word of prophecy, as it has been understood by the current of interpreters, and as it has been illustrated by recent events, has raised a general expectation among the Protestant Christians, that the millenial age is near at hand, if not already commenced, when the Heathen shall be given to Christ for an inheritance, and the uttermost parts of the earth for his possession; and shews that God is, in these events, now addressing his church, in the sublime and animating language of the evangelical prophet, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee; for the Gentiles shall come to thy light, and kings to the brightness of thy rising."

The spirit of a Mayhew, of an Elliot, and of a Brainerd, is transfused into many of the faithful servants and ministers of Christ, who, from day to day, are coming to the help of the Spiritual David, until they have become a great host like the host of God.

For the support and encouragement of these and their successors, kings are becoming their nursing fathers, and queens their nursing mothers: and numerous Missionary and Bible Societies, in Great Britain, in Russia, in most other European kingdoms, in the United States, and even in Asia and Africa, of high respectability, have formed, and are constantly forming, and by various associations auxiliary to them, are rapidly diffusing their benign and sacred influence, through a mass of population, embracing all orders and descriptions of men, high and low, rich and poor, old and young, male and female.

Thus organized, and clad in the Christian armor, this sacred band, feeble in itself, and unequal to the combat, but strong in the Lord and in the power of his might, go forth to mortal warfare against the whole strength of Satan's kingdom, fortified as it has been for ages, by all his power and subtlety, to which full scope seems to have been permitted by the will of Heaven, as if to render the victory over him, in the end, the more complete and glorious, and thus to give an illustrious specimen of the truth of the declaration of the Psalmist, "Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger."

It is true, indeed, that to an eye of sense, victory in favor of such combatants, and over such an enemy, is impossible; but to the eye of faith it is not only possible, but is anticipated to be certain and final. The followers of the Lamb know, that they go forth in this warfare under the banner of him to whom all power in heaven and earth is committed, and who must reign until he has subdued all his enemies under his feet; they can therefore securely bid defiance to whatever shall assume the shape of difficulty or of danger in their way, in the bold and decisive language of the Prophet, "Who art thou, O great mountain, before Zerubbabel thou shalt become a plain."

Among the societies to which I have referred, the London Missionary Society, the British and Foreign Bible Society, the Russian Bible Society, and the American Bible Society, and the American Board of Commissioners for Foreign Missions, not to mention others of great merit and celebrity, bear a conspicuous part.

Of this last mentioned society, which was incorporated in June, 1812, by an act of the Legislature of the commonwealth of Massachusetts, with ample powers, the school lately established in this town, by the name of the Foreign Mission School, is an honourable and highly favoured appendage.

This school was instituted, as evidently appeared to the attentive Christian mind, in obedience to the manifest leadings of Providence; it has commenced its operations under favourable auspices; and it has hitherto been fostered by the liberality of the Christian public, beyond the expectation of its most zealous friends and patrons.

The great object of the Foreign Mission School is, to afford a hospitable asylum for such unevangelized youth, of good promise as are, or shall be, providentially brought to our shores, and cast upon us; or, as shall be found within our limits; and to furnish them with such instruction in the English tongue, as shall qualify them to read and understand the Sacred Scriptures in that language, and to consult with profit such English writers on theological and other subjects, as in the course of their studies, shall be prescribed them,—also, in the elements of general science—in the principles and practice of modern agriculture—in the more common and useful arts of civilized life—and, when circumstances shall lead the way, and shew their utility, in physic and surgery—also in the learned languages, such especially, as bid fair to become preachers of the Gospel, or translators of the Sacred Volume; keeping up, at the same time, as far as needful, such a course of exercises, as shall be calculated to preserve entire the knowledge of their own tongue, and to enable them to express it in alphabetical writing; all with a view, by the blessing of God on the means used, to bring them to the saving knowledge of Jesus

Christ; that so, when they shall return to their own land, they may be qualified and disposed to instruct their benighted countrymen in those things which are essential in every civilized community; but above all, in the knowledge of the one only living and true God, and of the one Mediator between God and men, the man Christ Jesus, and, by the help of God, effectually to persuade them to give up their idols to the moles and to the bats, as a reproach to their Maker, debasing to their rational natures, and ruinous to their immortal souls. The advantages for a Christian education, among Christians, and under a stated Christian ministry, and in such a school of the prophets as this is designed to be, cannot fail of being far superiour to any that may be expected, in schools established in unevangelized countries, towards attaining the great object in view, besides those, not to be forgotten in the estimate, which may be expected to result from a system of better economy.

Of this school, Rev. Sir, you have for some months past stood duly elected Principal; but previous engagements have hitherto prevented your entering on the discharge of the trust: mean while, the burdens and duties of the office have been devolved on Mr. Edwin W. Dwight, who has hitherto presided with reputation and success.

The time is now arrived for your induction into office; and, unskilled as I am in the ceremonial, the duty of inducting you is devolved on me. I do, therefore, in the name and behalf of the agents of this institution, by the delivery of these keys to your care and keeping, which you will view as the symbol of office, thus publicly induct you into the office of Principal of the Foreign Mission School here established; and do announce you to be invested with all the powers, prerogatives, privileges and emoluments, thereto belonging. Enter into, and take charge of, the buildings appertaining to the institution, and see that they are safely kept, and employed in their proper uses, so far as depends on your agency.—Take and keep possession of the archives, books and papers of the establishment, subject to such orders and regulations as may be made by proper authority. Preside

in the government and instruction of the Foreign Mission School, according to its constitution and laws. Make it your great, your only object, to train the youth committed to your charge, for distinguished usefulness among their countrymen, in some department of missionary service, adapted to the talents, gifts and grace, with which they may be endowed, and when practicable, for the work of the holy ministry.

Sensible as you must be, of the inefficacy of all means and instruments which may be employed in the great work of evangelizing the nations, which have hitherto remained without God and without hope in the world, without the divine blessing, you will not cease O man of God, to add your prayers to those of the Christian community, which may be made acquainted with the object of this establishment, for such special operations of the Holy Spirit, as may be necessary to give effect to your labours.

If to preach the Gospel be a most honourable employment, and to preach it where Christ is not known be pre-eminently so, can the labour of fitting multitudes for the apostleship of Jews, Mahomedans and Pagans, which is indispensable to the existence of those functionaries, be considered as either less honourable or important? Be this as it may, we doubt not you will be always disposed to magnify your office: and to devote what remains of life, as you have opportunity, to the promotion of that cause, for which Christ was born, lived, died, arose, and ascended; that, so, when your work and warfare is finished, you may receive a crown of righteousness, which God the righteous judge shall give you at that day, and not to you only, but to all those also that love his appearing and kingdom

PEEKSKILL
CIRCULATING LIBRARY.

TERMS.

To Subscribers for one year, $2.50; six months, $1.37 1-2; three months, 75 cents, and for one month, 31 cents, payable in advance.

To Non-Subscribers. six cents per volume for one week, except the newest novels, which must be returned within three days after taking out.

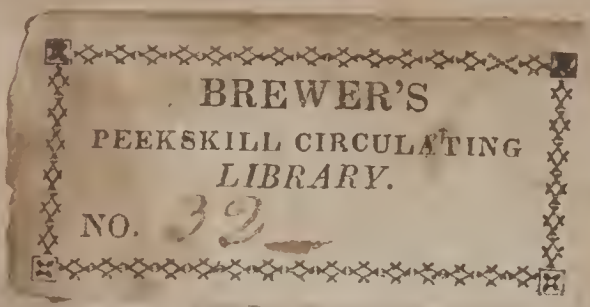
Should any volume not be returned within the time specified the person having taken such volume will be charged two cents for each day kept over.

Persons will be held responsible for all damages to books while in their possession, except the necessary wear.

It is expected that no person will loan a book out of the family in which he or she resides

Persons residing a a distance from the Village will be allowed a longer time to read a book than Villagers

Strangers will be required to leave a deposit, equal to the value of the whole set of any work taken out.



LIBRARY OF CONGRESS
0 021 944 084 4